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ABSTRACT

An initial review of philosophy and religious studies programs in the state university system of Florida was conducted in 1983-84. This is a report of the five year follow-up review conducted to assess the progress made in response to the original recommendations and to report on current program status. A systemwide overview with recommendations is followed by an examination of the philosophy and religious studies programs at individual institutions within the system. Recommendations are made for each institution regarding faculty size and development, curriculum, facilities, graduate student stipends, and program and curriculum development. Six appendices contain information on the consultants, participants, and coordinators, recommendations for the state board of regents action, a description of the discipline from the 1983-84 program review, and a statement on the role of philosophy and religion in the university system. (JB)

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PHILOSOPHY AND RELIGIOUS STUDIES

PROGRAM REVIEW

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STATE UNIVERSITY SYSTEM OF FLORIDA

MAY, 1989

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PHILOSOPHY AND RELIGIOUS STUDIES
PROGRAM REVIEW

ACADEMIC PROGRAMS
STATE UNIVERSITY SYSTEM OF FLORIDA

Accepted by the Board of Regents January 27, 1989

BOR 89-8

PROGRAM REVIEW OF
PHILOSOPHY AND RELIGIOUS STUDIES

Consultants' Report

By

Dr. Ernest Sosa, Lead Consultant (Philosophy)

Dr. Abraham Melden, Consultant (Philosophy)

Dr. Claude Welch, Consultant (Religious Studies)

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Preface

This document is the report of a five-year follow-up review of the original program review of Philosophy and Religious Studies which was conducted in 1983-84 by Professors Abraham Melden (UC, Irvine) and Anita Silvers (San Francisco State University) in philosophy, and Professor William May (then of Georgetown University) in religious studies. The main purpose of the follow-up review is to assess the progress which Philosophy and Religious Studies programs have made in response to the recommendations of the original 1983-84 program review, and to report on the current status of those programs.

During the Summer of 1988 the nine SUS institutions appointed University Coordinators for the follow-up review who met in Tallahassee with Dr. Angela Lupo-Anderson, Director of Program Review for the State University System, and Dr. Linda Lopez McAlister of the University of South Florida who has been appointed Faculty Coordinator for this review. This group reviewed the issues to be addressed by the follow-up review and agreed upon the final list of candidates to be invited to serve as consultants.

Of the original consultants from 1983-84 only Professor Melden was available to participate in the follow-up program review and to provide invaluable continuity. He was joined by Professor Ernest Sosa of Brown University, who had served in Fall, 1987, as one of three consultants the University of Florida retained to provide guidance in solving the problems which had developed in its Philosophy Department. Dr. Claude Welch (Dean

Emeritus of the Graduate Theological Union, Berkeley, California,) agreed to serve as the consultant for the Religious Studies component of the follow-up review.

Each SUS institution was asked to submit current information concerning their programs and to write a narrative indicating what had been done in response to the recommendations of the 1983-84 Review. This information was shared with the consultants in advance of their visit to Florida. On October 17 and 18, 1988 the consultant team of Drs. Melden, Sosa and Welch, accompanied by Dr. McAlister and Dr. R.E. LeMon of the Board of Regents staff, met with faculty representatives and academic administrators from the nine SUS institutions for intensive interview/discussion sessions at Florida International University in Miami.

For the October 17-18 interviews, the religion consultant and the philosophy consultants met independently with representatives of the University of Florida, Florida State University, University of South Florida, Florida International University, and the University of West Florida, and they met jointly with representatives of Florida A & M University, University of Central Florida, and University of North Florida. The philosophy consultants and the religion consultant then drafted their initial assessments independently. Where there are separate philosophy and religion degree programs there are separate reports; where the programs are combined the reports have been integrated.

Thanks to the outstanding cooperation and assistance from Provost Judith Stiehm and Associate Provost Charles Elkins of FIU and their staff, the consultants were provided with space and support services to enable them

to complete the writing of a first draft of their report before leaving Miami.

The draft report and recommendations were subsequently circulated to the Universities to review for factual accuracy and a Workshop was scheduled for December 9, 1988 in Tallahassee at which Dr. Ernest Sosa, representing the consultant team, presented the findings and recommendations of the follow-up review. Subsequently, a revised version of the report and recommendations was prepared and presented to the Board of Regents at its January 27, 1989 meeting. The Report and the Staff recommendations derived from it were accepted by the Board of Regents at that meeting.

I. PHILOSOPHY AND RELIGIOUS STUDIES IN THE STATE UNIVERSITY SYSTEM

Introduction

The Role of Philosophy and Religion in a University System

Five years after the initial system-wide program review of philosophy and religious studies, the original assessments concerning the role of philosophy and religious studies in a university system remain true and for this reason that statement is included, in full, in Appendix A to this report. Suffice it here simply to reiterate the opening statement of the reason why philosophy and religious studies education is essential to the education of our students:

> It widens their intellectual and moral perspectives, develops their skills of questioning, reasoning and argumentation, enables them to express their own ideas and arguments clearly and forcefully, puts them in a position to understand and to communicate with their fellow human beings, extends their comprehension of interdisciplinary questions, and conveys to them an understanding of the intellectual tools of contemporary life, including the concepts and techniques involved in basic computation skills (1983-84 Philosophy and Religious Studies Program Review, p. 1).

The role of the undergraduate curriculum in philosophy has been clearly and forcefully articulated by the American Philosophical Association's Board of Officers, and we feel that it is useful to reiterate their statement here in its entirety:

> A. Critical Thinking. The study of philosophy helps students to develop both their capacity and their inclination to do critical thinking. Other disciplines also help in this, but philosophy contributes in distinctive ways, and can contribute very extensively to a student's ability to think critically. Logic is the most general philosophical field which develops this ability. Most universities and many colleges have two or more courses in it, and most other philosophy courses also help students to acquire some of the basic concepts or techniques of logic. In ethics, students are shown how to apply philosophical reflection to moral problems. Courses in ethics usually aim both at giving students a better understanding of moral problems and at

helping them develop a reasonable moral outlook from which to approach the moral problems that confront them in their own lives. No other discipline treats these problems in the same comprehensive and systematic ways. Indeed, scientists and others often explicitly hold that such problems are outside their professional domain. The theory of knowledge may be cited as the only discipline which examines standards of evidence and criteria of rational belief systematically and in ways applicable to any subject matter whatsoever. A similar point holds for many other topics that are treated in depth by philosophy and are important for critical thinking; they include definition, knowledge, explanation, causation, justification, communication, meaning, and truth.

B. Normative Issues. Philosophy provides a unique and systematic approach to normative issues, those concerning what ought or ought not to be, what is right or wrong, and so on, as opposed to what is as a matter of fact the case. What are the basic moral rights of persons? What moral obligations do people in a society have to one another? What constitutes justice in the distribution of goods and in the determination of punishment? Such courses as ethics, social-political philosophy, philosophy of law, and aesthetics treat normative questions in depth. These courses usually examine several theories proposed by philosophers in answering these questions, and typically the students are encouraged to formulate and defend their own answers to the questions using the methods and concepts introduced in the courses.

Given the importance which moral, social, aesthetic, and other value questions have in human life, the need for philosophy courses in a balanced curriculum should be evident. It is sometimes thought that these questions do or can receive adequate treatment in the social sciences or perhaps in literature and history. These other disciplines, however, do not, and do not claim to, deal with normative questions in the way philosophers do. Many of the important normative problems philosophers study are not even raised in other disciplines, and those that do arise in other fields rarely receive the sustained critical scrutiny characteristic of philosophical studies.

C. Interdisciplinary Perspective. An important function of philosophy is to foster interdisciplinary perspective. For instance, although scientific explanation is, in one form or another, common to all the sciences, conceptual questions about its nature and comparative questions about its logic in the different sciences belong to the philosophy of science. Some of these questions have been treated by scientists, but rarely with the comprehensiveness and generality required for a synoptic understanding of the topic. Every discipline generates some essentially philosophical questions about itself, and many questions about relations among different disciplines are also philosophical. Both kinds of questions are examined in such

courses as philosophy of science, philosophy of art, philosophy of law, philosophy of history, and philosophy of language.

Philosophy also critically examines methods of inquiry, both in science and in everyday life. Its approach in this is usually conceptual, evaluative, and comparative; and typically the philosophical study of these topics differs from other approaches in the techniques used, in the questions pursued, and in the scope of the theories produced in answering these questions. Both in exploring the interrelations among other disciplines and in examining their methods of inquiry, philosophy fulfills a unique and important role as a meta-discipline. It provides a kind of understanding of the other disciplines, particularly of their presuppositions, standards of evidence, and modes of explanation, which other fields of study neither attempt nor are able to provide.

D. Intellectual History and Cross-Cultural Vision. In its historical and cross-cultural investigations, philosophy provides a sense of our intellectual history and contributes to our understanding of our culture in relation to others. Most departments offer at least ancient, modern, and contemporary philosophy. Many offer courses in Asian philosophies, the philosophy of Judaism, and so on. Courses in these areas help students to locate themselves historically and culturally, to work out a reasonable system of values, and to achieve an understanding of alternatives among values, cultural patterns, and intellectual traditions.

E. Examination of World Views. Most reflective people want to have a coherent view of the world which makes sense of their experience, guides them in certain major decisions, and gives them at least tentative answers to some of the perennial problems concerning human life and its place in the universe. The study of philosophy helps students to formulate and assess such views, whether they are drawn from the history of Western Thought, from popular interpretations of current science, or from the students' own, often quite unarticulated, reactions to their experience. Among the world views commonly examined in philosophy are materialism, which construes everything there is, including persons, as essentially physical; dualism, which takes minds and hence persons to be radically different from purely physical entities; and, of course, theism in many of its forms.

Often socio-political orientations, such as liberal democracy and Marxian socialism, are associated with world views. In examining these positions and world views, the approach of philosophy is holistic, conceptual, and evaluative. Moreover, whatever world view philosophers may hold, in teaching philosophy they normally make it their business to present forcefully arguments for and against their own positions. Their most characteristic concern is to develop students' capacities to make rational decisions on world views and socio-political orientations, not to inculcate any particular one.

F. Writing Skills and Effective Communication. The study of philosophy generally requires analytical writing, critical reading, and practice in formulating intellectual problems and proposed solutions to them. For these reasons, work in philosophy can greatly improve students' writing. To be sure, writing should be taught virtually throughout the curriculum. But philosophy programs can play a major and distinctive part in the task. No other discipline emphasizes, in the same ways, either verbal argumentation or conceptual analysis. Few other disciplines emphasize, to the same degree, students' producing their own theories or critical assessments, as opposed to exposition of existing material. This applies not only to their writing, but to the training in oral presentation of ideas which is given in many discussion courses in philosophy. In addition, clarity, accurate interpretation, due consideration for others' positions, and the importance of using concrete examples are also stressed in competent teaching of the writing that philosophy requires. These qualities of philosophical training in writing and speaking make well-taught courses in philosophy especially valuable to pre-professional students, as well as to those pursuing a more general education.

Philosophy is not merely the study of doctrines; it is also the study and the practice of methods of inquiry that apply to intellectual problems of any kind whatever. It is partly for this reason that philosophy can aid students quite independently of whether they are deeply interested in, or will long remember, the ideas to which it introduces them. It is also partly for this reason that philosophy can help students whether or not they solve the problems it poses for them or come away impressed more with the complexity of the issues than with any available solutions.

The statement regarding the role of religious studies as a discipline written by Professor William May in the original program review is outstanding and is reprinted in its entirety in Appendix B.

It is a discipline that covers a vast range, which Dr. May delineated as follows:

1. The study of scriptural sources and classical texts, such as the Torah and Talmud, the Old and New Testaments, the Koran, the Babylonian Creation Myth, and the Upanishads.

2. The study of religious belief systems and practices and their complex interactions with the civilizations which they at least partly shape. Such studies can cover religion in traditional societies (such as Native American, African, and Inner Asian); religion in historically developing civilizations (influenced by such traditions as Judaism, Christianity, Islam, Hinduism, and

Buddhism); and religious forces in pluralistic societies, which may not always conform to official traditions yet powerfully shape human responses to sex, marriage, work, death, and politics.

3. The study of religious thought, ethics, and social ethics. Such inquiry is a two-way street. It generates interpretation and criticism of religious institutions and the society at large on the basis of religious sources, but it also draws on the various other disciplinary resources of the university in its interpretations and criticism of religious phenomena.

Given the benefits provided by the study of philosophy and religion it seems clear that no university can afford not to strive for vigorous programs in these disciplines at the undergraduate level.

Graduate Education in Philosophy and Religious Studies

Graduate programs in religious studies and philosophy are also vital to a major university system such as the State University System of Florida. For it is in the academic setting that the most fundamental questions pertaining to the human condition are pondered and discussed by some of the best minds of each generation. And this enterprise is vital to the intellectual and moral health of our culture and our society.

Involvement in and exposure to current work being done in graduate schools of philosophical and religious studies is essential for the continued vitality of undergraduate programs, for it is from such involvement that the faculty draws its intellectual stimulation and sustenance. In this sense research, graduate training and undergraduate education are linked and support and reinforce one another. This is not to say, however, that every university needs to have its own graduate programs in these fields, for some will have as their main goal excellence in undergraduate education. It is to say that those who do focus on undergraduates need the

cross-fertilization and professional development opportunities provided them by the presence of a few outstanding centers of graduate study and research within the SUS.

The 1983-84 Philosophy and Religious Studies Program Review suggested that graduate programs required secure long-range planning; that the SUS should build on established strength rather than start new programs; and that the success of a graduate program is largely dependent upon its ability to attract not only outstanding faculty but outstanding students. We believe these principles still hold true and that the SUS should continue to be guided by them in its decisions concerning the future of graduate education in these disciplines.

SYSTEMWIDE PERSPECTIVES

Overview

The consultants understood their task to be not only the determination of how much progress particular universities have made in the development of their programs in philosophy and religion but also to offer suggestions both to the Board of Regents, and the administration and the faculty members of the departments or programs with whom they met about the ways in which the latter might usefully deal with the problems with which they are faced.

Following are some matters to which attention needs to be paid by all concerned, at the administrative level of each university in the system. We note them here, but in order that they not be ignored we shall repeat them in the reports about the particular universities to which they apply, as well.

1. We heard frequent references to courses being offered and then cancelled because the enrollment is deemed to be too low and very often courses that need to be given each year are given only infrequently. Here we refer to courses that belong to the central areas in philosophy and religion that should be required of those who elect to major in these fields. In one case a course in metaphysics has even been dropped from the catalogue because the course has had to be cancelled on a number of occasions, despite the fact that metaphysics is a central area in philosophy and should be among the requirements for the major.

   In such situations administrators as well as faculty must take a long term view of matters. In order to attract students to a given

course, the course must be given, not occasionally, but every year so that student interest may build up. If the enrollment is low the first year and continues to be low, this very clearly is a danger sign and the matter needs to be looked into. Perhaps the faculty member is not suitable and someone else needs to be assigned to that course. Or, perhaps that person needs help in designing the course properly in order to more effectively elicit student interest. In short, the measure of the popularity of the course should not be the attendance the first time the course is offered, but how the attendance develops as the course offering is repeated. And certainly in the case of core courses, these should be offered, not infrequently or every other year, but <u>every</u> year in order to permit growth in enrollments in these courses to develop. Further, unless courses that are or should be required for the major are given every year the student majoring in the discipline is faced with serious difficulty in completing the major within four years.

2. Students very often do not elect a major in philosophy or religion until their junior year. This is especially true in the SUS given the relatively high rate of transfers from community colleges. It is for this reason that in designing a program for a major in philosophy or religion the requirements should be limited to courses in the central or core areas of the discipline, omitting introductory level courses and lower-level survey courses. These can be recommended to students on a case by case basis, if need be, to make up for deficiencies in the student's background. Setting up a long list of course requirements for the major which include even lower-division courses can only

discourage students at the junior level from majoring in philosophy or religious studies.

3. The 1984 report called, repeatedly, for space that would permit the establishment of a common room in which students and faculty could meet and engage in informal discussion. To some who are unacquainted with the subjects of philosophy or religious studies this might appear to be a dispensable luxury, an amenity designed only to enhance the pleasure that students and faculty derive from engaging in casual conversations with each other. The 1984 report also recommended that funds be made available for the establishment of student clubs or colloquia that would provide a forum for speakers--whether visitors from other universities, faculty members, or students--to present papers, something which might also be viewed as a luxury. Nothing could be farther from the truth. The recommendation with regard to space should be seen in the same light as a recommendation for the establishment of laboratories for scientists. Discussion between students or students and faculty is the life blood of humanities education, and adequate provision for the kinds of space in which such discussions may take place is as important in philosophy or religious studies as the provision of laboratories is for science. Above all else we simply must preclude the development of the loner, who goes his or her own way, does not engage in discussions in which his or her own ideas can be put to the test of critical scrutiny from others, and fails to learn from others. The provision of funds to enable departments or programs in philosophy and religious studies to give students the learning experience of hearing papers read and participating in discussions with others would

serve a similar purpose. In the case of the faculty, there is not only the learning experience they have when they listen to and engage in the discussion of papers read by others in their profession--their own colleagues or outside visitors--there is also the stimulation that enables them to keep abreast of the current work being done in their fields, and the derivative benefit that accrues to their own students when their teaching is improved by their being kept informed of developments taking place.

4. The considerations in the preceeding item also lie behind the requests that additional funds be allocated for travel to professional meetings at both the state and the national levels. At every national meeting there is, of course, the intellectual stimulation afforded by attending the sessions in which papers are read, the payoff being the benefits a faculty member receives that enable him or her to be more effective as a teacher or researcher. But there are book displays to be examined and the suggestions those provide for texts and for examination in connection with one's own research. And, finally, there are sessions devoted to the improvement of teaching and suggestions of the ways in which courses may be organized and presented most effectively.

5. Departments of philosophy and religious studies must not be left to develop in isolation from other disciplines. Faculty in other departments, e.g., linguistics and computer science, should be kept routinely informed when papers are presented in the philosophy of language. Historians of ideas should be alerted when papers are presented on historical topics in philosophy and religious studies, scientists when topics in the philosophy of science are to be discussed,

etc. Interest in the programs in philosophy and religion may be elicited by inviting philosophically-minded colleagues in other disciplines to present papers to the philosophers. A lively club or colloquium series which takes advantage of these opportunities can only improve the visibility of philosophy and religious studies in each university and increase the number of majors in these fields.

Attention should be given to the importance of minors in philosophy and religious studies. Many students will be interested in courses in these fields either for their own intrinsic interest or their relevance to other disciplines.

6. Philosophy, for example, has multiple interdisciplinary ties and includes such fields as philosophy of science, of language, of art, of religion, and of mind and psychology. These are very important and vigorous areas in the field, where many scholars teach, conduct research, and publish. Philosophy and religious studies also emphasize skills of analysis, argumentation, and exposition which are widely useful across the curriculum and after graduation. A minor in philosophy or religious studies, would be therefore an especially useful adjunct to many students majoring in one or another of the humanities, the social sciences, or the formal or natural sciences. Departments will be well-advised to do systematic studies of how many students elect 2, 3, or more courses in each field.

7. Departments of philosphy and religious studies across the system are contributing more extensively in general education programs and in offering Gordon Rule courses than was previously the case.

8. There is a surprising lack in the language offerings at some campuses of the SUS. For example, at the University of West Florida there is no regular offering of either Latin or German. Since these are among the major languages of philosophy, we have a special reason for concern. The absence of Latin is especially surprising given that it is a language offered with unusual frequency in the Florida high school system. West Florida is simply a case that we happened to discover; there may be other similar cases in the SUS.

System-wide Recommendations

1. Although the situation with respect to graduate student stipends has improved since 1983-84, it remains a problem area. It is imperative that stipends for graduate assistants be raised in order to attract graduate students. The competition for good graduate students is particularly keen, and as stipends have risen elsewhere, the graduate programs in the SUS are having more and more difficulty in meeting the competition to attract the most able students from within and without the State. Tuition waivers should be granted to out of state graduate students automatically, as is being done elsewhere.
2. Funds for libraries appear in general to be deficient throughout the SUS, but it is not possible for us to assess the situation within the program review structure. We recommend that a survey be taken of the present holdings in the libraries of all of the universities throughout the system by experienced librarians who have had a background in philosophy and religious studies, with a view to determining the extent of the problem created in the past by insufficient funds allocated for the purchase of books in philosophy and religious studies.
3. By way of information, we are reporting that we have recommended to each of the universities that they join an information network for the purpose of disseminating information concerning forthcoming appearances of out of state visitors in order to provide other universities in the system with the opportunity to invite them to appear as speakers at philosophy clubs and colloquia. By sharing travel costs, it should be possible to cut down on the expenses of bringing out-of-state

philosophers to departments of philosophy within the university system. In our report on Florida State University's Department of Philosophy we are recommending that they take the initiative in the establishment of such a network.

4. Common rooms with space for journals and books for both formal and informal discussions among students and faculty members should be set up for each department.

5. All programs should have philosophy and/or religious studies clubs or regular colloquia which provide students and faculty the opportunity to hear and discuss papers.

6. By wide agreement philosophy has five core areas: ethics, history of philosophy, logic, metaphysics, and theory of knowledge (or epistemology). Ideally, the core curriculum of every undergraduate philosophy major should include at least one required course in each of the five areas; in addition, the logic and ethics courses should not be just introductory, but at the upper level; and two history courses, one in ancient and one in modern philosophy, should also be required at the upper level.

7. Ethics is a central area of scholarship in the field of philosophy, with a venerable tradition -- from Plato's Republic through Kant's Categorical Imperative to the present day and, for example, John Rawls' A Theory of Justice. And scholars in religious studies also study great texts and issues of religious ethics. Interest in issues of professional ethics has burgeoned in recent years, starting with medicine and continuing with engineering and business. We urge that such courses be instituted only in consultation with departments of

philosophy and/or religious studies, and that they be taught by scholars with appropriate professional qualifications in these disciplines.

8. Finally, it is our hope that some mechanism can be established by means of which it will be possible for the exchange of students and faculty between universities to take place in order that the educational resources system-wide be used most effectively, particularly at the doctoral level.

II. FINDINGS AND RECOMMENDATIONS FOR THE UNIVERSITIES IN THE STATE UNIVERSITY SYSTEM

UNIVERSITY OF FLORIDA - PHILOSOPHY

The 1983-84 Program Review made seven recommendations concerning the Department of Philosophy at the University of Florida. The five which have been acted upon positively are: ensuring compliance with Gordon Rule requirements in courses so designated; restructuring the undergraduate curriculum; restructuring the graduate curriculum; revision of the entire developmental strategy of the department; and improving the quality of graduate students admitted. Two have not been directly acted upon. The recommendation to improve the mechanisms for advisement of students has received some attention but not as much as the department would like. Finally, the activities of the Center of Applied Philosophy have been suspended, so the recommendation to give them a strong theoretical basis is not currently applicable. Further detail concerning these recommendations and additional steps being taken to strengthen the Department are given below.

The Department was further scrutinized first by a Select Committee of senior professors from other departments in 1986 and then by an outside review committee of three philosophers in 1987. Deficiencies and problems were also identified in the reports resulting from the two later reviews. Indeed, the unanimous Select Committee report argued that the deficiencies were serious enough to warrant the Department being placed in academic receivership.

Some of the irregularities pertained to aspects of the Department's programs, curriculum, and specific course offerings, others to unprofessional ways of teaching and grading, and yet others may have resulted from

negligence in the keeping of records, in attending to normal duties and in the supervision of students and assistants. It is our impression that these problems have now been corrected, based on our discussions with the current chair of the Executive Committee, and an external member of the Executive Committee who is a member of the University of Florida Department of Religion. Other irregularities apparently derived from a deliberate rejection of normal academic standards by some members of the Department. This has now been handled through the new rules and procedures and the new structure for the governance of the Department.

In 1987, after the Department had been placed in receivership under an outside administrator from the Classics Department, the Dean of Arts and Sciences appointed an outside committee of three experienced and distinguished philosophers to assess the current status of the Department and to make recommendations. This outside committee made one main recommendation: that a committee be authorized to govern the Department during a transition period, specifically, an Executive Committee composed of four current members of the Department, two senior University of Florida colleagues from other departments, and two distinguished philosophers from other universities. This recommendation was accepted both by the faculty of the Department and by the university administration (including the Provost and the President). The University of Florida Philosophy Executive Committee has now been active since January of 1988, has met frequently, at times weekly, and has made considerable progress on the problems affecting the Department, as follows:

The undergraduate curriculum was modified in time for the 1987-88 academic year. By 1988-89 permanent changes had been made in the curriculum to remove overlaps and misleading catalog listings of courses that are

no longer taught. Instead of 63 courses, the new listing contains only 32 courses.

The requirements for the undergraduate major were also tightened. This was accomplished in two ways. First, by changing the rules themselves in the following ways:

(a) Not more than two 2000-level courses may be counted as fulfilling the requirements for the major.

(b) As part of the 27 hour requirement to earn a major a student must now successfully complete one logic course, two 3000-level history of philosophy courses, and two additional 4000-level courses.

(c) At most one individual study course may be counted toward the major.

(d) Honors program applicants must submit a proposed program in writing, and the honors projects that they complete must be evaluated by more than one faculty member.

There is, moreover, a second way in which the requirements for the major have been tightened. The reduction of courses from 63 to 32 included dropping many peripheral courses, so that the course selections left to students looking for upper-level courses are now so restricted that the student has very little choice other than rigorous core courses.

The graduate program has also undergone great change. Prior to admission to candidacy each graduate student must now take four exams: three area exams and one qualifying exam. The three area exams are in core areas of philosophy. Each of these will be read by the relevant experts in the Department and by an outside expert as well. The qualifying exam is in the area of the proposed dissertation, and it is evaluated by the student's dissertation committee, which must include one expert from outside the

institution. In addition, no more than two individual study courses may now be used by any one student toward his or her Ph.D. requirements.

In addition, the graduate course offerings have been reduced by about one-third, from 36 to 22 listings in the graduate catalogue. Directed research courses have been cut by one-half. All the 5000-level courses will be offered once every two years, and the 6000-level courses once every three years. Although at present some important core courses are neither listed nor offered, this gap is well recognized by the Department and will be filled as soon as the addition of new faculty makes it possible to do so.

There are now nine faculty members in the Department, down by two from 1986-87. There is pressure on them to offer 2000-level courses for general education. The department offers courses in logic, which share the burden of the general education mathematics requirement. In addition, courses in the following areas are offered or planned for the immediate future: philosophy of law, feminism, Latin American social philosophy, and philosophy and agriculture. With only nine faculty members, the Department is clearly stretched to the limit by all the demands created by student interest, service needs, and its strong commitment to serving its Ph.D. program.

Besides the recommendation of Executive Committee governance, the outside review committee made a second major recommendation, in two parts: (a) that the Department be permitted to recruit a new chair, and four or five additional faculty over the next several years (some at the senior level); and (b) that, other things being equal, the new appointments should be professionally prominent or promising teachers and scholars in the central fields of philosophical inquiry in which the department is now

relatively lacking, such as epistemology, metaphysics, philosophy of mind and action, philosophy of language, philosophy of science, and philosophy of logic. The University of Florida administration has agreed to provide a competitive salary to attract the best possible person as the new chair, and to assure the new chair of exceptional authority to recruit the four or five additional faculty members in core areas. The Executive Committee is already working hard to make the crucially important appointment of the new chair.

New job openings for Ph.D.'s in philosophy are now on a curve which is expected to ascend year by year through much of the coming decade. Leading departments are struggling to position themselves by making distinguished appointments to prepare for the coming influx of students to our graduate programs. It would be sad for any major university to lose its Ph.D. program at this very juncture, and it would be especially deplorable for a university with the stature of the University of Florida, located in one of our fastest growing states.

The University of Florida administration has recognized the need for change in its philosophy department; and the need for steady and extraordinary support over the coming years, if the process of change is to eventuate in a strong, active, and productive department, with a successful graduate program which will attract first-rate graduate students to the Gainesville campus. Such a department would reflect well on the State and on the University. It would benefit undergraduates, graduate students, and related departments. It is true that, as the UF administration has foreseen, extraordinary resources are required. However, this must not be exaggerated. The resources required for a superb philosophy department fall far

below those required for the average science department. Nor is philosophy as expensive as some of its more text-centered sister humanities, with their greater need for now-expensive library resources. By comparison, philosophy has relatively modest library needs, no labs, nor even any field work expenses. Aside from modest physical resources, what is required for quality in a philosophy department is a critical-mass community of gifted faculty and graduate students. We are favorably impressed by the initial progress already made toward that goal by the University of Florida.

RECOMMENDATIONS:

1. The University administration and Philosophy Department should continue its efforts to recruit a new chair for the department. This person should be someone of recognized stature in the field and someone with proven administrative capabilities.
2. The interim governance structure recommended by the Select Committee, i.e., the Executive Committee composed of Philosophy Department faculty members, faculty members from other departments and philosophers from outside the university, should continue to function even after the new chair is in place, until the department reaches full strength and can resume governing itself.
3. Four or five new faculty members should be recruited over the next several years, some at senior levels, and those appointments should be in the central fields of philosophical inquiry such as epistemology, metaphysics, philosophy of mind and action, philosophy of language, philosophy of science and philosophy of logic.

4. Additional staff assistance is needed to help with the two journals now edited in this department.

5. The Department should be enabled and encouraged to join with the FSU philosophy department in exploring ways for the two departments to cooperate, especially in connection with their doctoral programs. An ad hoc joint committee would be a first step.

UNIVERSITY OF FLORIDA - RELIGIOUS STUDIES

As a preliminary note, it should be remarked that the response by the Department of Religion to the request for information for the present review was very well prepared. The department has systematically undertaken to follow up on all five of the recommendations of the 1984 review. They were: 1) to make a joint appointment in Roman Catholic Thought and Latin American Studies, 2) to increase funding for Graduate Assistants, 3) to provide additional monies for library purchases, a second clerical position and a word processor, 4) to establish an M.A. program in Religious Studies, and 5) to increase the number of majors and strengthen their sense of intellectual community. (It has also produced a variety of attractive brochures describing the undergraduate program in religion, the M.A. program, summer institutes held for secondary school teachers, and special conferences.)

The Department of Religion at the University of Florida continues to do a distinguished job of undergraduate instruction. Rather than relying on a single introductory course it uses a variety of means of entrance into the field, all of which are well elected. Upper-division courses are also well populated, testifying to the excellence of the teaching. Following the suggestion of the 1984 review, an M.A. program was introduced in 1987, with

a significant number of graduate course registrations. The program is well conceived and promises to flourish.

The number of undergraduate majors remains small. However, this is typical of nearly all public institutions, and the department at University of Florida has taken serious steps to encourage election of the major through the brochure noted above, through the establishment of a junior seminar, and through occasional colloquia. The department now participates significantly in the Honors Program, at the request of the College office, though this has somewhat negatively affected the enrollments in the general curriculum. The department is now actively involved in the American Studies program, in Women's Studies, in Jewish Studies, and Asian Studies.

It is good to report that the follow-up on most of the recommendations of the 1984 review has been effective. A second full-time secretarial line was added in 1986. The move into word processing has proceeded apace, with every faculty member now having a computer terminal. Library support has been significantly expanded. On the other hand, the teaching assistant support for a department of this size and effectiveness still seems pitifully small, with only one FTE and the prospect of an additional one-third.

As befits the oldest and largest of Florida's universities, the Department of Religion has an excellent faculty, with members of national reputation and extensive publications and also an impressive record of activities in research grants, conferences, and institutes. The department has a good distribution of competencies in the various fields of religious studies, and distinctive strengths in Asian religious studies (especially religions of India). The faculty has been enriched by the appointment of an assistant professor of Hindu tradition and comparative studies in 1984, a full

professor of Roman Catholic thought and history of Christianity in 1986, an assistant professor of American religion and social thought in 1986, a full professor of Islamic and African studies in 1988, and an assistant professor of Bilblical studies and early Christianity in 1988 -- though it has lost strength in religion and literature through the departure of one member of the faculty. Appropriate additions have been made in the undergraduate and graduate offerings. Jewish Studies is now a separate program, yet its resources contribute significantly to the work of the Department of Religion.

RECOMMENDATIONS:

1. Additional Graduate Assistant funds need to be provided, particularly in view of the developing M.A. program and the possibility of moving toward the Ph.D. At least 2 FTE should be provided now, with additional positions to come if a Ph.D. is implemented.
2. The department should be encouraged and assisted in its efforts to develop endowment funds for regular research support (significant progress has already been made in this endeavor, for which the department should be congratulated) and to fund a distinguished scholar chair.
3. The department should be urged to continue its exploration of the future implementation of the Ph.D. degree. As noted in the 1983-1984 review report (p. 17), the department earlier had steadfastly and responsibly chosen not to propose the Ph.D., largely at least because of the oversupply of Ph.D.s. But that reason will shortly no longer be relevant. In religion perhaps more than in other fields, major

expansion of faculty (and student bodies) occurred in the late 1940's and early 1950's, and then again in public institutions in the 1960's. This means that large numbers of retirements throughout the field can be expected in the 1990's (the beginnings are already in evidence) and many replacements will have to be made.

The problem of oversupply is therefore not one that should any longer deter the department. The faculty without question has the national stature needed to mount an excellent and distinctive Ph.D. program (this was also noted in the 1984 review report). The department's hopes to expand in Buddhology (with East Asian specialization) and to secure a specialist in Hebrew scriptures and Ancient Near East will be important both for the M.A. degree and for the Ph.D.

Plans will need, of course, to be carefully developed -- and one can be confident from the past record that this is the way the department will proceed. Three special further considerations should be noted:

(A) While exploring the possibility of the Ph.D. close consultation with the Religious Studies Department at Florida State (and probably also Emory and Duke) needs to take place, in order to ensure complementary rather than competitive doctoral programs. For example, one university might offer Jewish studies and other Islamic studies at the doctoral level, but neither should try to do both. And one might concentrate on South Asian religions, the other on East Asisan, etc. Consultation should include discussion of the selection of fields for doctoral study, hence also of areas of future appointments. While there should doubtless be some overlapping, neither university should try to cover all fields. Joint planning should be undertaken to make

possible access by students at one institution to courses and faculty supervision at the other. Occasional exchange of faculty should be considered.

(B) In connection with (A) and with the recommendation to the Board of Regents for a comprehensive assessment of library holdings in philosophy and religion, the University of Florida and Florida State University should pay particular attention to the correlation of their holdings relating to doctoral studies in religion, both in order to avoid unnecessary duplication of collections in special fields and (in view of the easy interlibrary exchange) to broaden the range of available materials.

(C) As several members of the department are considering early retirement and reduction to half-time service for a period of five years, plans should be made now to stagger those retirements and to begin making replacement appointments in line with the decisions regarding fields of doctoral study.

FLORIDA STATE UNIVERSITY - PHILOSOPHY

The 1983-84 Program Review of Philosophy and Religious studies praised the Department of Philosophy at Florida State University highly, but made five recommendations which could have improved the quality of the Department even further. They were: 1) adding a minimum of two new positions, 2) adding support staff and funds for research needs, for handling editorial work, and for assistance in the preparation of grant applications, 3) increasing stipends for graduate students, 4) adding funds needed to invite speakers, and 5) adding space and funds needed for departmental functions. Of these the only recommendation on which progress is reported is (3) -- increasing stipends for graduate students. They are now at the $7,000 level, plus out-of-state and in-state tuition waivers. While this is an improvement, such stipends have improved elsewhere as well, so continued increases need to be sought if FSU is to be able to compete for the top graduate students appropriate for the quality of its faculty and programs. There has been little or no progress on the other recommendations. While there is one additional faculty member currently serving in the department, he is on a borrowed line and when he leaves at the end of this year the department will not be allowed to retain the line.

It is the assessment of the follow-up review team that, nonetheless, the Department of Philosophy of Florida State University remains the outstanding department in the State University System. It is enormously productive in every relevant category, and it accomplishes this with no sacrifice of quality. It teaches a wide variety of service courses, without neglecting the needs and welfare of its majors and graduate students. The

department edits three journals, one of which is a major philosophy journal (which publishes sixteen issues per year) with an impressive international readership and reputation . It organizes excellent conferences with an international dimension, and has even organized a major international congress in Tallahassee. The program has a fine placement record for its Ph.D. recipients. Most importantly, it continues to produce widely admired and influential work of the highest quality and at an impressive rate. Besides all of that, it is also reaching out for contact and exchanges with the Computer Science Department, with the School of Law, and with Florida A & M University (FAMU), a traditionally black institution also located in Tallahassee. It is hard to imagine how it could be doing a better job for its undergraduates, its graduate students, its University, or its profession (at the state, national, and international levels).

It is accordingly difficult for us to understand why the FSU administration has not been more supportive of a group that has proved itself so thoroughly, so diversely, and so persistently. Again and again the need for additional lines has been indicated. The Dean has been supportive in approving offers to specific distinguished philosophers when their availability becomes known. FSU has done exceedingly well in competing for these scholars, but the time has come to search more thoroughly and systematically in specific fields -- and no longer to be dependent on the serendipity of who happens to become available unexpectedly.

In addition, there are other ways in which FSU could provide to this Department the rewards and the support that is has earned and deserves:

(a) The planned renovation of Dodd Hall will offer an opportunity to meet the Department's long-standing space needs: a classroom, a seminar room, and more adequate quarters for graduate students.

(b) The Department has obtained substantial external grants and continues to seek such grants; and it is also active in editorial and research work. Additional funds are needed for research needs, for editorial work, and for assistance with grant applications.

(c) A half-time or full-time editorial assistant would be very helpful.

(d) The Department has long had an active colloquium series, and would like to have additional funds for external speakers. This is a very important need in this discipline. Philosophy has no labs, no field trips, and relatively slight needs for library resources when compared with some sister disciplines. But philosophical reflections and hypotheses must be tested in the crucible of extensive public discussion with peers. Such discussion is essential for good philosophy. And it is an especially important need in a department that is geographically distant from other major centers.

(e) There is also a need to increase graduate student stipends which are still not competitive by national standards.

Finally, the FSU Department has two major initiatives under consideration, both involving cooperation with other SUS campuses. First, it would like to explore the possibility of a program with FAMU involving, on a regular basis, a black visiting philosopher to work at FSU for a term and FAMU for a term, someone who would serve as a role model to FAMU undergraduates. In addition, it would like to arrange a program of having advanced FSU

graduate students serve as teaching assistants at FAMU. Both of these ideas seem potentially beneficial to both institutions and their students. The paucity of blacks in philosophy is worsening steadily, to the point where blacks are now nearly invisible at national meetings. The problem has concerned the American Philosophical Association, which is seriously searching for ways to address this issue at the proper level: namely, the point when black undergraduates choose their majors. FSU is excellently placed to make a significant contribution toward serving an important problem, and has responded with public spirited concern. The department should be commended and encouraged to proceed.

The second initiative under consideration is more ambitious and complex and it is still at a very early stage, but, we think it has enough potential to deserve mention. The idea is to have a State University System (SUS) Ph.D. program in philosophy. This would require funds for the necessary travel by faculty and/or graduate students. If the University of South Florida is granted its own Ph.D. program, the rationale for the SUS program would be somewhat diminished, but even if that should happen, there is still a case in favor of more cooperation across the SUS involving the graduate program at Florida State University (FSU), along with other graduate programs as well. It should be possible for an FSU graduate student in ethics, for example, to go to Gainesville for a semester or a year of study with their distinguished ethicist; just as it should be possible for someone at the University of Florida to go to Tallahassee to study for a semester or a year. Campuses should also be able to cooperate on conferences and on colloquium speakers, to cite only two obvious examples. Once the decision has been made on the proposal for a USF doctoral program, and regardless of how that question is resolved, the FSU department should be encouraged to

gather support from other campuses for an appropriate program of inter-campus exchanges and cooperation.

RECOMMENDATIONS:

1. The Department of Philosophy at FSU should be allowed to recruit at least two additional permanent faculty members, and this should be done by means of a national search for people in the specific fields in which it wishes to develop further.
2. The University should make certain that the proposed renovation of Dodd Hall results in expanded and enhanced space for the Philosophy Department, including a classroom, a seminar room and more adequate office space for graduate assistants.
3. Additional staff assistance is needed to help with the extensive research and editorial work undertaken by FSU faculty members.
4. Although the Philosophy Colloquium at FSU is among the most active in the state, additional funds are needed to bring in prominent speakers from out-of-state.
5. Graduate student stipends are still not competitive with those offered by comparable nationally-ranked graduate programs in other parts of the country, where they are in excess of $9,000.
6. FSU and FAMU should collaborate on the further development of their proposal for a 5-year BA/MA program in philosophy, and seek external funding from foundations, the Federal Government and other likely sources for planning, recruitment and student financial aid.
7. FSU's Department of Philosophy should continue to take the lead in exploring and expanding opportunities for cooperation and shared

resources among the various faculties of philosophy in the SUS. For example, they should take the initiative in establishing a state-wide information network concerning visiting speakers and other events of interest to philosophers in Florida, and developing a mechanism for graduate student and faculty exchanges.

8. The Department should be enabled and encourged to join with the UF philosophy department in exploring ways for the two departments to cooperate, especially in connection with the graduate programs and libraries. An ad hoc joint committee would be a first step.

FLORIDA STATE UNIVERSITY - RELIGIOUS STUDIES

The Religious Studies Department at Florida State University is widely recognized as a strong department. Ten recommendations were made during the 1983-84 Program Review: 1) an additional faculty position in ethics or Islamics, 2) a second secretarial position, 3) additional graduate student funding, 4) additional space for a seminar room and common room, 5) enhanced word processing capability, 6) additional library funds, 7) development of a track for students who want religious studies as a second major or a minor, 8) more attention to faculty development, 9) explore and experiment with continuing education programs, 10) be more aggressive in outside fund raising efforts. Four of these items seem to have been addressed: a faculty member in Islamics and ethics has been hired, word processing facilities have been better provided; library funding seems to have been improved; and the department has made significant gains in attracting private funds, notably from alumni. Unhappily, however, several of the

above recommendations have been shabbily treated: no additional secretarial help has been provided; there has been little increase in funds to attract graduate students, which places FSU at a disadvantage with other graduate centers; and there is still no common room available as a meeting place for graduate students and undergraduate majors.

Despite this the department has essentially maintained its strength since the 1984 review. Several of the faculty are highly productive scholars with national reputations. All the evidence available indicates that this is an excellent teaching faculty, overall enrollments in religion courses are the highest among universities in the Florida system. The latter may be a result of the quality of the introductory course (Rel 2000); it may also be a consequence of what the faculty believe to be the strong commitment of FSU to the humanities. The strain on the full-time faculty for the staffing of the introductory course has been eased somewhat by the judicious and carefully monitored use of teaching assistants.

Faculty appointments since the last review have been of high quality, though the overall size of the department has not increased. One new member brings added strength in Hebrew Bible and Near Eastern Studies (and perhaps not unrelated to this, the department has undertaken cooperation with the Classics Department in a joint undergraduate major). Another appointment has brought a needed resource in Islamics (as well as ethics), though the resources in contemporary religious thought are now somewhat reduced. A recent resignation, effective in the Fall of 1988, leaves a significant gap in the area of Roman Catholic studies, which badly needs to be filled. The presence of the Director of the University program in Black Studies is an important contribution. The forthcoming residency of a distinguished

visiting scholar in the Spring of 1989 will bring added luster to the department faculty. The department has been well administered.

RECOMMENDATIONS:

1. A replacement for the recently resigned faculty member must be provided, in order to fill the gap in Roman Catholic studies and to restore strength in contemporary religious thought.
2. The unmet needs noted in the 1984 review, noted above, should be dealt with including: additional secretarial help; more Graduate Assistant funds; and especially the provision of a departmental common room, which will be significant for the educational process.
3. Finally, the department has developed a thoughtful proposal for a Ph.D. program, not with a view to expanding the pool of Ph.D.'s in religion, but to provide another option for students now concentrating in religion in the Humanities Ph.D., some of whom would prefer a more concentrated program. This appears to the consultant to be a highly desirable step. The present program in the Humanities is looked upon with mixed feelings by others in the field of religious studies, and some have doubts whether it adequately prepares students for university teaching in the field. The Religious Studies faculty are fully qualified to administer and supervise Ph.D. studies. The proposal to focus on Western religious history and thought is well thought out, and appropriate both to the resources of the department and to the future needs for faculty in the field of religious studies. The faculty of FSU also should be in close consultation with the religion faculty of the University of Florida, which is considering the possibility of a

Ph.D. program, in order to avoid duplication. (See also the comments in the discussion of the University of Florida, on employment prospects in the coming decades.)

FLORIDA A & M UNIVERSITY - PHILOSOPHY AND RELIGION

The 1983-84 Program Review report on the Department of Philosophy and Religious Studies at Florida A & M University recommended that 1) two regular faculty positions be added to the two already in the program, 2) such recruitment to be primarily in the hands of the philosophy and religion faculty, 3) decisions concerning the program should be made primarily on educational rather than economic grounds, 4) this program, after additional faculty are hired, should be allowed to teach some Gordon Rule courses, 5) careful thought should be given to the possibility of establishing a center for the development of instructional materials for improving reasoning skills, 6) the program should work toward developing a viable major in philosophy, 7) improvements were needed in secretarial support, office machine access and classroom facilities, and 8) funds should be provided to enable faculty to attend professional meetings.

None of the recommendations have been carried out, except that some courses have been designated Gordon Rule courses and some travel funds have been provided on an ad hoc basis. In some respects the situation has worsened significantly. The one tenured professor in religion took early retirement. The minimal offerings in the present academic year are being staffed by part-time adjunct faculty, including a doctoral candidate at FSU. The situation in respect to philosophy faculty positions is exactly the same as it was in 1984, i.e., there is one faculty member. This situation simply must be corrected by increasing the number of faculty positions immediately.

Initial steps have been taken to advertise for a replacement in religious studies, but the remaining faculty member, a philosopher, needs to

obtain advice and help in the search, since the field of religion is essentially outside the areas of his professional expertise. (Several suggestions were made in the interview that may be of help, but it would be highly desirable to find a consultant to advise specifically on the areas of greatest need, on the appropriate qualifications of religion faculty, and on the effective ways of finding a proper replacement.)

Beyond this immediate need, if the Regents and the administration of FAMU mean to take seriously the importance of religious studies at FAMU, a second appointment is essential. Such a further step might make feasible the proposal that FAMU has made for a 5-year BA-MA program with FSU, which could make possible a major increase in the number of Black students in graduate study in philosophy. It should be added that the problem of the paucity (one could almost say non-existence) of Black graduate students is as serious in religious studies as in philosophy.

FAMU's critical need for additional faculty positions has remained unchanged since 1984. It must not be allowed to continue any longer. As far as it is possible, the teaching of philosophy courses should be done by regular members of the philosophy faculty.

The addition of three <u>new</u> positions -- two in philosophy and one in religion -- and the recruitment for the four resulting openings (2 in philosophy and 2 in religion) is of the very first importance in preparing and developing a viable program that can offer a respectable combined major in philosophy and religion. To this end it is important that the one faculty member now at FAMU be involved in consultation with outside experts, and that outside consultants be appointed to aid in recruitment and selection of new faculty.

The extremely low representation of blacks in philosophy and religious studies nationally and in the State of Florida is now a crisis situation. FAMU could be in a position to take the leadership role in addressing this problem. For this to happen, the FAMU administration must take the lead in providing the positions that would enable an effective program with a solid offering of courses to be offered, so that FAMU philosophy and religion graduates could go on to the better Ph.D. granting programs in these fields in greater numbers.

At present enrollment in lower-division courses is high. In most of the upper-division courses the enrollments are acceptable, but these could be increased if there were more sections of the gateway introductory classes. The current practice of cancelling upper-division courses should not occur if the enrollments happen to fall a little short of the number generally required for such classes. The long term view should prevail, with the expectation that enrollments will grow over several years; however, additional faculty positions simply must be provided in order to begin the development of a solid upper-division program.

In a viable major program, required courses at the upper-division level should be offered every year. If this is not the case, for example, if an upper-division required course is offered only every other year, it may take students more than 4 years to fulfill the requirements for the major.

A further important way in which the critical problem of under representation of blacks in philosophy and in religious studies can be alleviated is by developing the joint 5 year B.A.-M.A. program in which students would earn the B.A. from FAMU and M.A. from FSU in five years. This proposal comes from the FAMU philosopher and should be explored without delay.

Further, it is important that additional space and funds for the philosophy program be supplied. A new Arts and Sciences classroom building that is being planned will help relieve the problem of space. Funds should also be made available for bringing outside speakers to the campus. Some of these may well be black scholars in philosophy and religious studies who can function as role models for students attending these sessions. In any case, FAMU and FSU should exchange information about speakers on a regular basis. It would be worthwhile for FAMU to assist in the creation of a systemwide network in which each university would automatically provide information to every other university within the system about visiting speakers and visiting professors who might be available to make presentations. If FAMU were involved in such a network, this could greatly reduce the cost of travel for outside speakers coming to FAMU to read papers. Finally, ample funds must be made available for travel, not only to statewide meetings, but also to national meetings.

RECOMMENDATIONS:

1. The faculty vacancy in religious studies should be filled through a national search conducted with assistance of a search committee which includes knowledgeable scholars in the field.
2. At least 3 additional positions should be made available as soon as possible in order to reduce an impossibly heavy teaching load for the sole philosopher in the program and to allow the program to grow.
3. Additional space and funding are needed.
4. The administration should not rigidly observe rules requiring a minimum number of students for courses at the upper-division level.

5. FAMU and FSU should look into the possibility of further developing the proposal for a 5-year B.A.-M.A. program in philosophy, and seek external funding for planning, recruitment and student financial aid.

UNIVERSITY OF SOUTH FLORIDA - PHILOSOPHY

The program Review of 1983-84 made six specific recommendations concerning the University of South Florida's Department of Philosophy: 1) a reconsideration of the courses and course content of its undergraduate program, 2) additional faculty appointments to strengthen the undergraduate program, 3) exploring the possibility of a joint Ph.D. program with Florida State University, 4) acknowledgement and support of cooperative efforts with community colleges, 5) measures taken to support the department and collegiality within it, e.g., more library support, word processing, a common room, increased travel funds, 6) that the partial position reserved for a department member on administrative assignment be used to support teaching philosophy at the St. Petersburg Campus. It appears that there has been action taken, to one degree or another, on all of these recommendations.

New courses have been devised and courses have been designated as Gordon Rule courses. Two new faculty members have been brought in to help fill in the gaps in course offerings - and another has been added on a joint appointment with sociology. More funds have been made available; library support has been increased as has computerization. The M.A. program continues to flourish. Further, a part-time position has been converted into a full-time position on the St. Petersburg Campus, and a new position at the assistant professor level has been promised. One faculty member, however, has been lost, so on the Tampa campus the net gain has been one and one half positions. Some changes have been made in the undergraduate curriculum, e.g., contemporary moral issues--an applied ethics course--has been added along with a course in business ethics, and Women's Studies courses on

topics in the philosophy of feminism are being taught and cross-listed by the Philosophy Department.

There were problems identified in the 1983-1984 report, however, that remain unresolved. On a level that can only be dealt with by university-wide administrators, applied philosophy courses are still being offered in some of the professional schools. At best, the imitation philosophy courses offered there can only be inadequate substitutes.

Within the department's own undergraduate program, there are still unresolved matters. The review of 1984 called for more frequent offerings in areas such as the philosophy of mind, language, science, and phenomenology, among others. Without enough such offerings, students will find it difficult to complete their studies with a solid background of undergraduate courses in the main fields of their interests within the 4 years allotted to them for undergraduate work. Further, if courses in the central areas are not offered every year, it becomes difficult to build up a clientele of interested students, both majors and interested non-majors who are likely to enroll in them. Except for phenomenology, the courses listed above are now offered with significantly greater frequency. However, USF course offerings have been canceled because of allegedly low enrollments. A philosophy of language course with an enrollment under 12 was canceled, we were informed, because it did not satisfy a rule on this matter. We need to emphasize that the university administrators should be more flexible by taking the long term view and waiting to see how a course with initially low enrollments fares in successive years. Departments must monitor such matters by looking into the causes of low enrollments. Possible remedies include taking such steps as advertising philosophy course offerings in

departments whose students might profitably enroll in them, or helping the instructor by offering suggestions for the presentation and organization of materials. In some cases it may well be necessary to assign a different teacher to teach the course in question.

In addition, certain gaps in the undergraduate course offerings still exist. Judging by the catalog descriptions, there does not appear to be a solid ethical theory course -- not just an introductory course but an upper-level course devoted exclusively to theory. Such a course is essential for majors. It would be desirable to offer from time to time additional historical courses that deal in depth with the work of single important figures in the history of philosophy or extremely important periods like the 17th Century, or important movements such as phenomenology. These are needed to flesh out historical offerings and should help to attract students from related disciplines such as classics and history.

There are problems with the current requirements for the major in philosophy. A total of 30 credit hours are required, including a 3000-level course in logic and two 3000-level courses in the history of philosophy. The consultants question whether the 3000-level logic course is appropriately designated as an upper-division rather than a lower-division course, and also whether it provides the proper background for the 5000-level course in symbolic logic. And these are the only specified courses required for the major. Nine of the 30 credit hours must be at the 4000-6000 level. There is also some question whether the history of philosophy sequence is appropriately designated as upper-division; in many departments the historical survey course is designated as a sophomore sequence. There is, in short, an unstructured set of requirements except for three 3000-level courses, and

these courses may need to be down-numbered to the sophomore level. This lack of structure, which leaves the student to pick and choose courses at will, is unsatisfactory.

All majors should be required to take a solid course in ethical theory--one that goes beyond the first course in ethics. All majors in philosophy should be required to take courses that provide in-depth studies of certain specific periods or philosophers, both ancient and modern. All majors should be required to take courses in the theory of knowledge and metaphysics. And finally, all majors need to take an upper-division course in logic that goes beyond the introductory level. These requirements need to be worked out in some detail and the faculty should see to it that the program is properly structured and that it pays attention to the need to distinguish between core or central areas of philosophy and others.

The 1983-84 review of USF explored the possiblity of developing a doctoral program in conjunction with FSU, but those efforts did not prove fruitful. Meanwhile the M.A. program has continued to function with notable success. Subsequently, USF proposed planning for a stand-alone Ph.D. program. The Board granted conditional approval for planning -- based upon the successful organization of a united college of arts and sciences. The USF implementation proposal has just recently been submitted to the BOR; therefore, the consultants are not in a position to comment upon the proposal or make a recommendation. The Board of Regents staff should have that proposal reviewed separately.

RECOMMENDATIONS

1. At least one more position beyond the one that has been promised by the administration is needed in order to fill existing gaps in the undergraduate program.
2. Additional space is needed for a common room for faculty and staff.
3. Additional funds are needed for outside speakers at colloquia and for travel to statewide and national professional meetings.
4. The Department should consider joining an SUS information network by which any university within the SUS, as soon as it knows that it will have visitors from out of state, will alert departments in other universities within the SUS of this fact, thus enabling departments to share the cost of travel for outside speakers.
5. The undergraduate major program should be reorganized in such a way that courses in the central core of the discipline are required. On the other hand, the Department must bear in mind the fact that students often do not become philosophy majors until they are juniors, so some flexibility is needed. Students who wish to become majors must not be frightened away by an impossibly heavy battery of credits they must obtain beginning relatively late in their undergraduate studies.
6. The Department has made an excellent contact with at least one philosophy teacher in a neighboring community college. It should seek to expand this good influence as much as possible by inviting community college teachers of philosophy not only to attend its colloquia, but also to present their own papers at these meetings.
7. Important "missionary work" should be done within the university itself, in order to attract those in related disciplines to attend its colloquia and to participate in discussions with majors in a common room.

8. The proposal to implement a Ph.D. program in philosophy should be separately reviewed by a consultant.

UNIVERSITY OF SOUTH FLORIDA - RELIGIOUS STUDIES

Within the State University System, apart from the University of Florida and Florida State University, only the University of South Florida can be said to have a strong program in religious studies, as judged by student enrollments and size and quality of faculty -- though this department does not, of course, have the national reputation of those at UF and FSU.

In the 1983-84 Program Review it was recommended that the University of South Florida's program in Religious Studies: 1) appoint additional faculty in the areas of comparative religions and Scripture, 2) increase funds for graduate assistants, 3) provide additional support for faculty travel, research, library purchases, telephone service and a word processor, 4) devise a method of handling seminars and colloquia related to the M.A. program, 5) make adjustments in teaching loads to enable faculty to sustain their research productivity, and 6) redeploy some faculty time to permit increased pursuit of external resources. Departmental response to the recommendations has been commendable, and, as detailed in what follows, all but the second have been at least partially addressed.

The faculty teaching load, as recommended, has been reduced from six to five courses per year, which has eased the earlier heavy burden on a modestly sized faculty with large student enrollments, and which may also help to account for the dramatic increase in scholarly production among the faculty

(with one exception). A lower-division course has been introduced (which meets the Gordon Rule), along with the senior thesis and three other courses. The proseminar for graduate students has been continued and three seminars for graduate students introduced (instead of the seven earlier envisaged). The distribution of required courses for graduate students is commendable. The program in religion and public policy forms a significant component of the M.A., and the department intends to continue to promote and implement this program. Graduate colloquia are now offered each semester. Also, as earlier recommended, word processing facilities have been significantly improved.

On the negative side, with respect to the 1984 recommendations, no new funds have been made available for teaching assistants, or for travel, research, or library purchases. The library resources were judged to be weak in 1984 and this situation has apparently not been improved.

With respect to faculty, one appointment earlier recommended (in comparative religion) has been made. The additional appointment in biblical studies, which had been recommended, has not been provided. The department will regain strength in biblical studies through the return of the Dean to full-time teaching, though due to the early retirement and subsequent death of Professor Gessman, the overall strength of the deparment remains below the level of 1984. The Department is planning a replacement by a new appointment in Jewish or Islamic studies. The hoped-for Center for Jewish Studies has not materialized, though through outside funding it has been possible to provide for one course each term.

In general, the faculty complement remains about the same size as in 1984 (with six and one-half faculty lines, counting the Dean as full-time),

but smaller than the complement of eight FTE prior to 1984. This adds urgency to the 1984 recommendation of an additional appointment in the area of scripture.

In the 1984 review, the quality of the teaching in the USF department was reported to be high. This continues to be the case. Attraction to the major program is encouraging. Established in 1980, the M.A. is, as planned, a small program which appears to be effective.

Collegiality within the faculty is strong and there are good relations with the philosophy department, among others. The faculty are self-motivated in research and writing. The department renders public service both through the M.A. program in religion in public policy and through some participation in the Program for Adult Credit Education.

RECOMMENDATIONS

1. Implement the earlier recommendation for an additional faculty appointment in order to bring the faculty complement up to a size commensurate with its teaching responsibilities.
2. Given the constituency of the University it would probably be better to make an appointment in Jewish studies rather than Islamics, and pursue further the efforts to secure outside funding for the expansion of the Jewish studies curriculum and Center.
3. The department should continue the current review of the core program. The consultant finds no special problems there, but is encouraged by the fact that the department is considering revisions.

FLORIDA ATLANTIC UNIVERSITY - PHILOSOPHY

The Department of Philosophy of Florida Atlantic University was reviewed very favorably in the 1983-84 BOR review. The recommendations made at that time were: 1) add two new faculty positions, 2) establish a philosophy club or colloquium series, 3) establish a common room, 4) increase funding for faculty travel, and 5) increase library resources. The first two of these recommendations have been fully implemented. In the absence of a real common room, the departmental office has been rearranged and is being used in that fashion until more space becomes available. Funding for faculty travel and library resources does not appear to have been forthcoming. Nonetheless, the intervening years have brought this department continued success and progress. The two additions which have been made to the Department's faculty complement the strengths of the three members hired earlier. The university has made the transition from a two-year, upper-division college to a full-fledged four-year institution, and the Department has contributed to this process without sacrificing its high standards. The rigorous undergraduate major has not been weakened, and yet the Department has contributed two important courses offered to students for lower-division credit which satisfy Gordon Rule requirements. With a significant increase in the number of majors and with increasing faculty attention, the philosophy club has brought interested students into a philosophical community. This has been manifested by regular colloquia and meetings sponsored by the club, and, impressively, by the fact that nine majors travelled to St. Petersburg for the Florida Philosophical Association meetings in 1987.

The Department continues to involve itself in the life of the university. Its members are frequently called upon to serve on important university committees, and it provides academic advice every year to about one hundred and fifty undecided students. It is very important that students receive good advice in making the crucial choice of a major. We are glad to see the Department willingly provide this important service.

The Department offers a rigorous major which prepares students for graduate work in philosophy, and students have regularly taken that route. But FAU philosophy majors also regularly go on into the legal profession, the ministry, or social service. The Department's courses are available to students in related majors. A recent faculty appointment will enable the Department to offer courses in Black and African philosophy and to participate in the expansion of the college to include an American studies program. The Department now offers a course in the Women's Studies Certificate Program and other courses in areas of ethics and applied philosophy. Finally, the Department has been active in the general humanities major, providing direction and supervision, and offering several of its courses.

There are other ways in which the Department can increase its service and make further contributions. It would like to add to its offerings in applied philosophy, and it is especially interested in offering new courses in business ethics and in environmental ethics. It recognizes a responsibility to offer courses in the Broward County and West Palm Beach Centers, but at least one additional faculty position would be needed for this purpose. It has been unable to meet the student demand for its lower-division course, Reason and Value, which further indicates the need for more faculty positions.

The FAU Philosophy Department impresses us as a very serious and responsible group of accomplished philosophers who work very hard for their undergraduates and are rewarded with success. This success leads to increased needs. More faculty appointments are needed to meet the increasing demands and responsibilities. There is a great need for additional space so that the majors and faculty members can have a place to meet and discuss philosophy informally. More funds are needed for travel to professional meetings and for visiting speakers. This is especially important in a department that requires a relatively high teaching load and has no graduate program. The members of this department are very much alive as scholars, but they need the stimulus of regular contact with other scholars in their own areas of specialization. This is not an optional frill but an essential investment for the development of faculty both as scholars and as teachers: a teacher who is no longer engaged with his or her subject is not likely to make it interesting to students, nor is his or her teaching likely to be well informed.

RECOMMENDATIONS

1. At least one additional faculty line should be made available to the Philosophy Department to enable it to offer additional sections of its introductory course and to add needed courses in applied ethics. Another new position would be required if FAU's branch campuses are to be served as well.
2. Space is needed for a common room where philosophy majors and faculty members can discuss philosophy informally.

3. Travel funds for attending professional meetings, whether or not a paper is read, are essential in a department such as this one which has no graduate program.

UNIVERSITY OF WEST FLORIDA - PHILOSOPHY

The recommendations to the Philosophy program at the University of West Florida (UWF) from the intital Program Review in 1983-84 were, 1) an additional faculty position in philosophy, 2) a consultant should be brought in to advise on the recruitment process and on program planning in philosophy, 3) a philosophy club or colloquium series should be initiated to further collegiality among the members of the department, 4) funds should be made available for participation in professional meetings. The first two of these recommendation have not been implemented, the second two have, as described below.

The University of West Florida is one among several in the SUS which have switched from two to four year status since the intital program review occurred. Repeating the experience of other campuses, however, UWF still has a large majority of transfer students from nearby community colleges. Nevertheless, the influx of lower-division students has placed added pressure on the Department to offer appropriate introductory courses. A sophomore ethics course is now required of all entering freshmen at UWF. In 1986-87 the Department offered five sections of this course each semester; in 1987-88 it offered six sections each semester; and in 1988-89 it is scheduling eight sections each semester. Three full-time faculty members and two adjuncts teach these sections regularly. Unfortunately, the resulting pressure has not been relieved through additional faculty lines in philosophy, although a new faculty member in religious studies also teaches this ethics course. This has surely hindered any Department effort to overcome deficiencies noted in the 1983-84 report. Thus the course work available to students for a major still shows some inadequacies. For example,

theory of knowledge still has not been taught at all. The philosophy department relies heavily on two adjuncts, an undesirable state of affairs which should be changed as early as possible through the addition of a regular faculty line. The faculty's publication record continues to be weak. The number of majors has not increased sufficiently, having reached an average total of about six in recent years (up from four in 1983-84).

The consultants do not wish to convey an inaccurate and unjust impression of unrelieved gloom and inadequacy, however; there are bright aspects. Over the last five years the Department has offered a course in the philosophy of science on two occasions and a course in contemporary philosophy has been offered regularly. This helps compensate for the lack of courses in metaphysics and epistemology, but it is no substitute on a permanent basis. The Socratic Society has been revived and has invited outside speakers and faculty members on campus to read papers. Philosophers at nearby community colleges have been brought in and involved. An average of ten meetings per semester were held over the last two years, and most Department faculty have made presentations. Over the years the Department has obtained several Visiting Philosopher grants to bring a philosopher on campus for talks and class presentations. The most recent of these made possible a visit to the campus in January of 1987 by a distinguished ethics scholar from the University of Florida. The Department has also participated in the interdisciplinary M.A. program in the humanities, and eight recipients of this degree have gone on to teach at community colleges. The administration has encouraged the faculty to attend professional meetings and has provided funds for this purpose. The dean will generally provide two-thirds of the cost of

each trip if the department or the individual will cover the other one-third.

The Department has shown some signs of renewed vigor. Members of the Department regularly attend the meetings of the Florida Philosophical Association. Apart from participating in the interdisciplinary humanities M.A., the Department has established connections with other departments and several of its upper-division courses are required by other programs. Upper-division courses offered regularly include contemporary philosophy, philosophy of science, philosophy of religion, philosophy of art, and social and political philosophy.

The Department has a great need at this time for an additional philosopher to replace the two adjuncts, and to enable it to remove the serious deficiencies in its program for majors. Because of the fact that some present members of the Department have not published much, it will be very important to balance this weakness with some strength on the part of the new member. Because recruiting is a critically important and difficut task, a knowledgeable consultant should be brought in to help the Department recruit the best possible person, someone who will reinvigorate the major and bring a fresh, up-to-date perspective with good, current knowledge of the present state of our discipline.

The 1983-84 review pointed out a surprising lack in the overall curriculum at UWF, i.e., that there was no regular offering of either Greek, Latin or German (aside from English, the main languages of philosophy through the ages). Since then courses in Greek have been added but neither Latin nor German is taught, and this remains a matter of concern.

RECOMMENDATIONS:

1. An additional faculty appointment should be made in philosophy, and it is strongly recommeded that the department enlist the help of a knowledgeable consultant to assist them in the recruitment process. (We are prepared to suggest specific names.)
2. The curriculum for the philosophy major needs to be revised to fill the major gaps that remain in core areas of the discipline,
3. The university should consider expanding its language offerings so that students interested in philosophy may elect to take such languages as German or Latin. (Spanish, French, and some Greek are currently offered).

UNIVERSITY OF WEST FLORIDA - RELIGION

In the 1983-84 Program Review there was one recommendation directed to the Religious Studies program at the University of West Florida, and that was the recommendation that two additional faculty members be recruited.

The program has been significantly strengthened since the 1984 review, notably by one additional appointment made in 1986. Previously, all the courses in religion had to be offered by a lone professor of philosophy and religious studies. Christianity is offered in the History Deparment, moreover, and sociology of religion in Sociology; hence the program is not without collateral resources important for the major.

The new professor has proved to be an excellent teacher and received the College of Arts and Sciences Distinguished Teaching award in 1988. Enrollments in religion courses, though still not large, have doubled in the past five years. It may be unfortunate that the Dean imposed as a condition

for the newly appointed professor that two thirds of his teaching be in the introductory ethics course, which meets a College core course requirement. On the other hand, this professor has special competence in ethics and has doubtless contributed greatly to this course. Course syllabi provided for the new courses introduced by this new faculty member in Introduction to Religion and in Psychology of Religion, as well as in Religious Ethics, are very well-constructed. This person shows much promise in research and publication as well.

A special problem at UWF results from the heavy proportion of commuting students, who are best served by late afternoon and evening courses. Yet our interviewees reported that not all faculty members are willing to schedule courses at those times. Also, most of the faculty of the department appear to teach each Summer term, as well as in the Fall and Spring, which hinders their possibilities for research and publication.

RECOMMENDATIONS:

1. There is still need for an additional appointment in religion (two were recommended in the 1984 review; one has been provided), in order that the appropriate range of courses for an undergraduate major can regularly be provided.
2. Provision should be made to alleviate the need for faculty to teach all year around, in order to encourage research and writing.
3. All faculty members should be encouraged to offer late afternoon or evening courses if doing so will better serve the needs of the program.

UNIVERSITY OF CENTRAL FLORIDA - PHILOSOPHY AND RELIGION

The Department of Philosophy and Religion at the University of Central Florida was the subject of intense criticism in the 1983-84 review. It is, therefore, especially unfortunate that no member of the administration at UCF was able to participate in the follow-up review.

Nine recommendations were made to UCF concerning the philosophy and religion program in the earlier program review. They were: 1) the role of the program should be reconsidered with a view to revitalizing its contribution to general education, 2) the program should take an active role in providing courses to meet the Gordon Rule requirements, 3) the curriculum should be thoroughly reorganized, 4) outside consultants should be used to provide assistance in the reorganization, 5) additional OPS funding to allow the hiring of adjunct faculty should be considered, 6) after recommendations 1-3 and 5 have been carried out, the need for new faculty should be assessed, 7) library resources should be upgraded, 8) additional funds are needed for faculty professional travel and outside speakers, and 9) incentives should be given to faculty for research and professional development. Although there has been some reorganization of the curriculum, relatively little, apparently, has been done at UCF to remedy the shortcomings listed in the 1984 report.

A Critical Thinking course and a Formal Logic course have been added. Marxism, at best a peripheral course, is not offered as frequently as it has been in the past. Introduction to Philosophy now provides more emphasis on the classics, and some sections of Ancient Philosophy now emphasize a more in-depth study of a few works. But Metaphysics, a core course that should be required for the major, has been dropped from the catalogue and, among

other courses, Theory of Knowledge has been cancelled because of low enrollment. On the other hand, Existentialism, which might be considered a fringe course, is a requirement for the major. And certain core courses, which should be offered every year, are offered relatively infrequently and cannot therefore build up a student clientele that would permit adequate enrollments. Further, independent study courses are frequently used to help fill in the gaps in students' programs, but this is an unsatisfactory way of remedying matters and we are not confident that the necessary approval needed by the chair and the dean's office are adequate to prevent abuses in the use of independent study courses.

Philosophy courses are still being taught by non-philosophers in professional programs at UCF. There is no desire, apparently, on the part of the administration to increase the number of philosophy majors. There continues to be no satisfactory core program of courses for the philosophy major, and there continues to be a heavy burden of service courses as a result of which, as it was put in the 1984 report, the "Philosophy Program seems to have lost its center."

The university administration, apparently, may not understand fully the role that philosophy can and, in a well-organized department, does play in the educational program of the university. Non-philosophers should not be allowed to teach their own imitations of philosophy courses.

In the interview with a faculty member for this follow-up review, the consultants objected to the inclusion of introductory courses, a history of philosophy survey course that is properly a lower-division course, or Existentialism as requirements for the major, and commented on the failure to include core courses such as Metaphysics and Theory of Knowledge among

the requirements. In response it was made clear that there might well be resistance to changes on some of these matters by some members of the Department. This brings us to still further matters that need to be looked into. Among other issues which need attention is a certain lack of professional collegiality in the department. The faculty are diverse in their main interests, and there is little evidence of a consensus about policy matters, or sign that they engage in fruitful philosophical discussion with each other beyond quite restricted limits. The problem of unsatisfactory records of research encountered in the earlier review remains unchanged.

Because of the administration's apparent failure to recognize the contribution of philosophy beyond its service function, and the department's own failure to understand how to design an effective program for the major, there is a need for one or more consultants to be brought in to help straighten things out, to bring home to the members of the faculty the importance of research, and to seek to find ways to encourage them to engage in it. Until this is done no new faculty positions should be authorized. In the meantime it would be well for the administration to help the department by providing more funds for travel, for no increase in funds for this purpose seems to have been made since 1984.

As for the religious studies component of UCF's program, the religion consultant can only express despair at what has happened since the 1984 review. Enrollment in religion courses has steadily declined in the past five years. According to the data provided by the department for the current review, the former concentration in religion within the philosophy major has been "elevated" to the status of a minor within the philosophy major -- though this seems in fact to mean that religion has been excluded

from the major or minor in philosophy. Since no religion courses now count toward the requirements for the philosophy major or minor, one would have to take a whole additional set of religion courses to achieve the minor.

Whether a genuine minor in religion is possible in the current state of resources is questionable, however, except in conjunction with (or as part of) the recently established minor in Asian studies. There is only one member of the department with competence to teach religion courses, and he appears to be only moderately successful as a teacher and his competence is heavily concentrated in Near and Middle Eastern religions, though he has also taught World Religions. A few courses in Judaic studies (taught in the foreign languages department, where Hebrew is offered) have been cross-listed as religion, but the course Studies in Christianity has been taught only twice (one time gratis because of the lack of adjunct monies) since the last review. No general introduction to the study of religion appears to have been offered. In short, one wonders about the interest of the department or the university administration in the proper study of religion. There seems no place for philosophy or religion in the general education program.

RECOMMENDATIONS:

1. One or more consultants should be brought in to examine in detail the program in philosophy and religious studies and to make recommendations for necessary changes.
2. Until the program is examined and a plan is implemented for change, no increases in faculty positions should be made.

3. Any recruiting of additional faculty--always a critically important and difficult matter--should be handled only under supervision of consultants and with their approval.

4. Additional funds are needed and should now be supplied for travel, as well as for bringing outside speakers to present papers. The UCF philosophers should be able to join in an information network by means of which every department or program of philosophy is informed of the prospective appearance anywhere in the SUS of visitors, in order that such visitors might be shared by others within the system. Among other benefits such a network would provide are the reduction of the travel costs that any one department would have to bear and the greater availability of outside speakers to departments and programs.

5. If even a minor in religion is to be offered, at least one full-time appointment in religious studies, with competence in some of the unrepresented areas, particularly in the history of Western religions, must be added. (Asian studies can help significantly with the study of Far Eastern religions.)

6. A place should be made for religion and philosophy in the university's core program. With excellent teaching, lower-level courses in these fields will prove to be popular and will add significantly to the liberal arts component of the University's program.

7. Funds should be provided for a consultant to advise the department on the appropriate development of religious studies, also for the improvement of library resources and for faculty travel.

FLORIDA INTERNATIONAL UNIVERSITY - PHILOSOPHY

The 1983-84 Program Review of Philosophy at FIU made five recommendations for improvement: 1) new faculty appointments to fill gaps in the curriculum, 2) establishment of a philosophy club or colloquium series, 3) a common room for informal meetings and discussions, 4) funds for faculty travel and professional development, 5) increased library resources. The first two of these recommendations have been acted upon and other progress has been made in the philosophy side of Florida International University's joint department of philosophy and religious studies as well. Two new philosophers have joined the department, one a Kant specialist who came in 1985-86, and the other a specialist in the philosophy of religion, who was hired in 1987-88. The department has responded to the second recommendation by instituting a monthly series of philosophy colloquia to which students are invited, and also a weekly student and faculty discussion group. Department faculty members deliver papers at the first of these. The second is a forum for discussion of published philosophy papers. These activities take place in a university seminar room, and that is quite appropriate, even if it would be better for the Department to have its own seminar room, where some books and journals could be located and readily available.

In addition, just this year the University administration has recognized that the members of this Department have been underpaid relative to the national average for similar universities. Accordingly a significant step has been made to rectify that, and morale has been boosted as a result. This is a very important development, and it should not be just a one-year occurrence, which would simply fuel continuing frustration. The Department

has lost several of its members in recent years, and it would be better now to recognize accomplishment and even high promise with appropriate remuneration before people are tempted to look elsewhere or are drawn away by better offers. The foregoing presents a very positive view of accomplishment and progress over the last five years, and the consultants are convinced that this view is representative of reality.

The main needs of the Department at this time are the following. More space is needed. A commons room would be an important aid to informal discussion among majors and faculty members. This is a significant asset in a philosophy department, where such discussion plays the role played in other disciplines by a laboratory or by field work.

Library resources are at present inadequate for the faculty's research needs--which is a comment both on the resources and on the faculty's research activity. The faculty is able to use the library at the University of Miami, fortunately, but this is not ideal.

The main gap in the philosophy program of the Department is in the area of philosophy of language and related fields, such as logic, philosophy of psychology, and philosophy of science. This is an enormous area of intense research activity over the last few decades, and it is seriously underrepresented in this Department at the present time. Feminist philosophy is a second area of considerable recent activity, which at present is not adequately represented although one member does have a professiona' interest in it, and although some members of the Department are active in ethics and applied ethics.

RECOMMENDATIONS:

1. The university should strive to provide the Philosophy and Religion Department with a commons room in which students and faculty can gather for informal philosophical discussions, and where current journals and reference works are available.
2. Continued improvement in library holdings in philosophy and religion appears to be needed.
3. The gaps in the curriculum, namely philosophy of language and related fields such as logic, philosophy of psychology and philosophy of science, as well as feminist philosophy, should be addressed.

FLORIDA INTERNATIONAL UNIVERSITY - RELIGIOUS STUDIES

In the 1983-84 Program Review of Religion within Florida International University's combined Department of Philosophy and Religion, five recommendations were made: 1) the university administration was urged to sustain "productivity expectations" appropriate to humanities disciplines, 2) make additional faculty appointments in history of European Christianity and Roman Catholic studies; Judaica; religious ethics; and Islamics, in priority order, 3) as new appointments permit, faculty should cover the major and then lower-division general education and Gordon Rule courses, 4) if an ethicist is appointed, he or she might develop service courses for professional and pre-professional programs, and 5) an interdisciplinary discussion group should be developed to foster intellectual community and collegiality. It appears that the first and last of these have been met, but the three recommendations that depend upon the addition of new faculty have not. The total departmental faculty has been increased from 8 to 10 since the 1984 review, but both additions were in philosophy. The Depart-

ment appointed someone in religious studies but that person has left, and the position is vacant. The 1984 consultants had recommended several areas of appointment in religion. There has been a net increase of one in this field, with a second position to be added for 1989-90, so that the present complement in religion is 2.5 full-time equivalent faculty since Professors Chung and Hutchingson both teach some courses in philosophy. Overall enrollments in philosophy are considerably greater than those in religion courses; yet, if the enrollment data supplied are correct, approximately as many bachelor's degrees have been granted in religion as in philosophy over the past five years. A proposal to re-establish the older, joint major in philosophy and religion (as a possible prelude to a joint masters-level program) was defeated in the department in 1987 and discussions were held about the possibility of separation into two departments.

The distribution of specializations among the three religion faculty is odd for a program that would purport to cover the major areas important in a religious studies program. To say this is in no way to demean the quality of the individuals' scholarship or teaching. But while one professor has taught generally in Eastern philosophy and religious thought, as well as other philosophical courses, his writing has been intensely concentrated on Won Buddhism. Another professor, while competent in Western religious thought, concentrates his research on Religion, Science and Technology, Systems Philosophy and Religion, and Process Philosophy. Thus too much of the burden of covering the Bible and the whole history of Christian thought rests on one professor.

More recently, firm approval (supported by a federal grant for Latin American studies) has been given by the university's administration for a

tenure track line in Roman Catholic studies with emphasis on Latin America and the Caribbean. If the right person can be found for such an appointment, that will be of major assistance. A further appointment, to replace a person in religion and social science who came in 1984 but has resigned, is also currently proposed -- the focus to be on Judaism or religion and culture or world religions. (The 1984 review had recommended additions in European Christianity and Catholic Studies, in Judaica, in religious ethics, and in Islam.)

If both of the proposed appointments can be made -- at a minimum -- then it might be possible to move toward an M.A. in religious studies, which is part of the FIU master plan for the next five years. That would, however, be the barest minimum of resources needed. A third appointment relating to the areas of need specified in the 1984 review (or perhaps in feminist theology, which is not widely represented in the Florida system), would make the possibility of an M.A. program more feasible.

The pattern of course offerings at the undergraduate level in religion is not atypical, though it is difficult to see how the courses for a full major can currently be staffed.

RECOMMENDATIONS:

1. At least partial fulfillment of the 1984 recommendations to add 4 faculty should be accomplished by the appointment of a minimum of two additional faculty. As already noted, it might then be possible to consider implementation of the M.A. program envisioned in the Comprehensive University Presence Plan.

UNIVERSITY OF NORTH FLORIDA - PHILOSOPHY

The 1983-84 Program Review of Philosophy and Religious Studies addressed University of North Florida's philosophy and religion offerings in a combined way and made three recommendations: 1) the program should participate in lower-division, Gordon Rule Instruction, without lowering the quality of its upper-division offerings, 2) an additional philosophy appointment should be made, and 3) consideration should be given to an additional appointment in religious studies. Developments in the interim, such as the determination to seek a separate degree program in philosophy, have made it seem more appropriate in the follow-up review to address philosophy and religious studies separately in the current report. The two recommendations above which apply to philosophy, i.e., the first and second, have been met, although the faculty line in question in the second is currently filled by a visiting professor as opposed to a permament appointment.

On the whole the University of North Florida program in philosophy combines teaching excellence with scholarly productivity to a remarkable degree. It has built a reputation among UNF undergraduates for rigorous, interesting courses. It has recently been engaged in careful planning toward the institution of a B.A. degree in philosophy, with a view to implementation in the fall of 1990. The consultants endorse this process without hesitation and have every confidence in the philosophers at UNF and expect that they will institute and administer their own major with the same success that they have already enjoyed in their teaching and research. However, two necessary conditions need to be satisfied for a successful major. First of all, the program needs to replace the present visiting professor with a

permanent faculty member, and a fourth faculty member in philosophy needs to be added. Secondly, these two additions should be made with a sharp eye for the need of a respectable major in philosophy to cover the central areas of the discipline. Core courses in epistemology, ethics, logic, and metaphysics, as well as upper-level courses in the history of philosophy form a minimum requirement for a respectable major. The new appointments should be made in such a way as to ensure yearly coverage of these central areas.

Further unmet needs of the program that will be exacerbated by the institution of a major include the need for additional support for travel and for visiting speakers, and additional space for a commons room where majors and faculty members could gather informally for discussion and small seminars. Finally, additional library funds will also be needed in order to bring the philosophy library collection up to a level adequate for the advanced courses proper to a major.

RECOMMENDATIONS:

1. The consultants endorse UNF's efforts to work toward the implementation of a BA in philosophy by fall, 1990.
2. Two additional permanent faculty members should be hired by the implementation date of the new program, and they should be able to offer core courses in the central areas of the discipline such as epistemology, logic, ethical theory, metaphysics and history of philosophy.
3. Additional support for faculty travel and for speakers to come to the campus will be needed as the philosophy major is developed.
4. The department needs space for a common room for students and faculty.

5. The philosophers at UNF should support and participate in an information network through which the philosophy department at various SUS institutions share information about outside speakers and endeavor to share the expenses of bringing outstanding philosophers to the state.

UNIVERSITY OF NORTH FLORIDA - RELIGION

In view of the exceedingly slender resources in philosophy and religion at UNF, the 1984 review made just one recommendation: the addition of one position in religious studies, but this appointment has not been made. A smattering of courses in religion has been offered in recent years, with some funding initially for adjunct faculty. Even those minimal university funds are apparently no longer available.

Currently, some courses in the area of Christianity (e.g., history of Christianity, contemporary issues, philosophical theology, liberation theology) are being offered from time to time on a volunteer basis by an Episcopal rector with graduate training at the University of Chicago. However much one might appreciate such generosity, and without respect to the quality of the instruction, this kind of reliance on unpaid volunteers is irresponsible university procedure. Currently also, the Jewish Chautauqua Society is apparently committed to providing funding for two courses (in Old Testament and in New Testament), and there is hope for further support from that source for work in Jewish studies.

In short, offerings in religion have decreased in recent years and total enrollments appear to be the lowest of any institution in the SUS.

RECOMMENDATIONS:

1. If religious studies is to play any significant role in the educational program of UNF, it is essential that at least one faculty appointment be made. It should be noted that one philosophy professor has special competence in Asian religious thought, in philosophical theology, and

in comparative philosophy of religion, and both by background and interest could provide excellent support to an appointment specifically in religious studies.

III. APPENDICES

APPENDIX A

"The Role of Philosophy and Religion in A University System"

THE ROLE OF PHILOSOPHY AND RELIGION IN A UNIVERSITY SYSTEM

by

Abraham Melden and Anita Silvers

In considering the role of the disciplines of philosophy and religious studies in a university system, it is a tempting illusion to think of them predominantly as a cultural luxury. This way of thinking is fostered by the increasing emphasis on professional training in universities. In the State University System (SUS) this emphasis is not even a new phenomenon, for several universities in the SUS were originally technical or technically oriented schools rather than liberal arts institutions.

Consequently, it is appropriate to observe that philosophy and religious studies offer a kind of education which functions as an integral part of the central educational mission of universities. The education which will best serve both the personal growth of students and also their long-term career interests is an education which widens their intellectual and moral perspectives, develops their skills of questioning, reasoning and argumentation, enables them to express their own ideas and arguments clearly and forcefully, puts them in a position to understand and to communicate with their fellow human beings, extends their comprehension of interdisciplinary questions, and conveys to them an understanding of the intellectual tools of contemporary life, including the concepts and techniques involved in basic computation skills. Professional training offers no substitute for the contributions which the disciplines of philosophy and religious studies can make to such an education.

A fuller account of how philosophy and religious studies can serve these educational ends occurs later in the report. Here it is appropriate to note the importance in contemporary life of the kind of general

education these disciplines provide. It is, for instance, a statistical fact that an average college graduate will make more than two career changes in his or her subsequent life. Only a strong general education will serve him or her throughout these career changes. In contrast, continuous technological and organizational revolution renders short-lived much of the content of professional, technical education. Indeed, there are entire professions which may very well be wiped out by the next generation of technological invention.

If articles in business publications are to be believed, these facts of life are beginning to be recognized by potential employers of students and by post-baccalaureate professional schools; and liberal arts graduates, even Ph.D.s in such fields as philosophy and religion, have recently made excellent careers as business executives. Some leading law schools and medical schools actually prefer admitting students with the kind of education philosophy and religious studies can provide to admitting students concentrating narrowly on their professional training before they receive the baccalaureate degree. It is vital that these same facts of academic life are acknowledged and accounted for in the planning and administration of universities and university systems. If academic planning for public higher education in Florida continues to focus on developing technical training at the expense of improving broad and basic undergraduate education, Florida's students will find it more and more difficult to obtain the foundational knowledge and skills that facilitate superior achievement. Only by paying more attention to providing undergraduates with a rigorous general education can the SUS hope that its graduates will be acknowledged as having been prepared for excellence rather than mediocrity.

These potentialities of philosophy and religious studies for general undergraduate education cannot be realized without vigorous and up-to-date graduate programs which serve to train future university teachers in these disciplines. In order to prepare undergraduate students for graduate studies, rigorous undergraduate major programs in philosophy and religious studies are likewise needed. These programs are also needed to enable students to utilize maximally the value of philosophy and religious studies both for their general education and for interdisciplinary studies. Hence, philosophy and religious studies are indispensable in university systems at the lower undergraduate level, at the baccalaureate level, and at the graduate level.

Furthermore, graduate programs and research in philosophy and religious studies are needed to keep alive and further the intellectual quest of new insights which ultimately will lead to the development of new disciplines, as well as new perspectives on old disciplines. In our century, philosophers have provided stimuli for important developments in the foundations of mathematics, statistics, physics, linguistics, and computer science, to mention only a few examples. For the purpose of this intellectual quest, too, graduate programs in philosophy and religious studies are indispensable in a healthy university system.

The important contributions which philosophy and religious studies offer to the university curriculum have concrete implications for funding decisions concerning the SUS. In recent years the percentage of state budget devoted to higher education has remained steady, in spite of various ambitious special projects in professional fields, especially in engineering and other branches of technology. These projects are

undoubtedly vital to the economic future of the state and to the quality of life in Florida. However, funds for these projects have been assumed to be included in, rather than added to, the overall appropriation of funds for higher education, while the share of funds for higher education within the state budget has remained constant. Hence, funding for these projects has, in effect, cut into the funding of other segments of education and research. Unless this recent practice is recognized and corrected in statewide planning, there is no assurance that fields like philosophy and religion will receive the support they require to fulfill their role in a sound university system.

Furthermore, since the professional and technological projects are usually protected by being "earmarked" (line itemed) in the budget, the situation cannot always be remedied by administrators on the university level, however enlightened they may be, but has to be dealt with on the statewide level. This feature of the budgeting process constitutes one of the most important factors in determining both the quantity and quality of the educational value provided by programs in philosophy and religion in the SUS. These programs can provide cost-effective education in fundamental skills and knowledge offered to university students, but they can do so only if they are not required to subsidize, in effect, high-cost technical and professional programs.

APPENDIX B

"Religious Studies: Description of the Discipline"

RELIGIOUS STUDIES

Description of the Discipline

by

William May

There are alternative ways of describing and sub-dividing the terrain of Religious Studies. No one institution need cover all aspects or in the same proportions. The field is vast. Generally, however, it includes:

1. The study of scriptural sources and classical texts, such as the Torah and Talmud, the Old and New Testaments, the Koran, the Babylonian Creation Myth, and the Upanishads.

2. The study of religious belief systems and practices and their complex interactions with the civilization which they at least partly shape. Such studies can cover religion in traditional societies (such as Native American, African, and Inner Asian); religion in historically developing civilizations (influenced by such traditions as Judaism, Christianity, Islam, Hinduism, and Buddhism); and religious forces in pluralistic societies, which may not always conform to official traditions yet powerfully shape human responses to sex, marriage, work, death, and politics.

3. The study of religious thought, ethics, and social ethics. Such inquiry is a two way street. It generates interpretation and criticism of religious institutions and the society at large on the basis of religious sources, but it also draws on the various other disciplinary resources of the university in the interpretation and criticism of religious phenomena.

The diversity of disciplinary resources germane to religious studies makes it clear that the field finds its unity in its subject matter (religion in all its forms, manifestations, and influences) rather than in

a single method of approach (literary, historical, phenomenological, philosophical, sociological, or theological). For this reason, religion departments have generally opened out broadly toward other departments and recognized the contributions other disciplines can make to the study of religious phenomena.

Yet religious studies cannot be reduced to other disciplines--literary, sociological or philosophical--without an impoverishment of the subject matter. The study of sacred texts, for example, bears a strong resemblance to literary criticism (a discipline itself which emerged partly out of methods developed by scriptural scholars). But these sacred texts differ from other forms of literature in that people appropriate them not simply in the privacy of the study or as spectators watching a theatre performance, but as celebrants in the setting of worship. These texts become definitive for human practice. Thus biblical studies resembles literary criticism, but the latter does not fully exhaust the subject that must be examined.

Religious studies normally finds its academic housing in the humanities division of the College of Arts and Sciences. It shares with other disciplinary subdivisions of the humanities a concern for the three-fold tasks of understanding, interpretation, and criticism. At the level of understanding, religious studies simply aims at producing religious literacy--some acquaintance with Jews, Catholics, Protestants, Muslims, Hindus, Buddhists, et al., on the basis of their sacred texts, historical development, belief systems, and practices.

But religious studies also engages in the further tasks of interpretation and criticism. As historians well recognize, in

understanding human past, one begins to participate in it, and the name for that participation is tradition. The words "tradition" and "heritage" already interpret our relation to the past. They presuppose our partial dependency upon it and acknowledge, further, that this dependency is not merely a neutral fact but a valued dependency. Such "participation" in a tradition in a classroom setting should not be immediate and umbilical. The mind distances as it participates; it casts the shadow of its concerns across its subject as it illuminates; it interprets as it understands. Interpretation, moreover, opens up the possibility of reinterpretation and criticism; valuation, the possibility of revaluation and discriminate judgement. Thus, religious studies should open up religious traditions in their interpretative and critical power but in a way that respects the constitutional and academic proprieties.

Religious studies, along with other disciplines in humanities, should also help cultivate critical intelligence at a time when too many subdivisions of the university have been devoted to training technical intelligence. Technical intelligence tells one how to get from here to there, but critical intelligence raises the question as to whether there is worth getting to. Religion raises basic questions about aims, goals, destinations, and values which a society can ill afford to ignore in corporate and personal life. Such is the setting of the discipline within the general mission of the humanities.

APPENDIX C

UNIVERSITY COORDINATORS

UNIVERSITY COORDINATORS

UNIVERSITY OF FLORIDA

Dr. Patout Burns
Professor of Religion
University of Florida
Gainesville, Florida

FLORIDA A & M UNIVERSITY

Dr. David W. Felder
Professor of Philosophy
Florida A & M University
Tallahassee, Florida

FLORIDA ATLANTIC UNIVERSITY

Dr. Don E. Marietta
Professor of Philosophy
Florida Atlantic University
Boca Raton, Florida

UNIVERSITY OF CENTRAL FLORIDA

Dr. Don Jones
Assistant Professor of Philosophy
University of Central Florida
Orlando, Florida

UNIVERSITY OF NORTH FLORIDA

Dr. John Maraldo
Professor of Philosophy
University of North Florida
Jacksonville, Florida

FLORIDA STATE UNIVERSITY

Dr. Walter Moore, Chair
Department of Religion
Florida State University
Tallahassee, Florida

UNIVERSITY OF SOUTH FLORIDA

Dr. Jim Bell, Chair
Department of Philosophy
University of South Florida
Tampa, Florida

UNIVERSITY OF WEST FLORIDA

Dr. Robert Armstrong, Chair
Department of Philosophy
& Religious Studies
University of West Florida
Pensacola, Florida

FLORIDA INTERNATIONAL UNIVERSITY

Dr. Robert Hann, Chair
Department of Philosophy & Religion
Florida International University
Miami, Florida

APPENDIX D

PROGRAM PARTICIPANTS

INDIVIDUALS WHO MET WITH THE PROGRAM CONSULTANTS
FLORIDA INTERNATIONAL UNIVERSITY
October 17-18, 1988

University of Florida

Dr. Robert Baum, Chair, Department of Philosophy
Dr. J. Patout Burns, Professor of Religion
Dr. Austin Creel, Chair, Department of Religion

Florida State University

Dr. Bruce Bickley, Associate Dean, College of Arts & Sciences
Dr. Allen Mabe, Chair, Department of Philosophy
Dr. Walter Moore, Chair, Department of Religion

Florida A & M University

Dr. James Ammons, Assistant Vice President for Academic Affairs
Dr. David Felder, Professor of Philosophy
Dr. Howard E. Lewis, Chair, Department of Visual Arts, Humanities & Theatre

University of South Florida

Dr. Jim Bell, Chair, Department of Philosophy
Dr. David Schenck, Acting Associate Vice President for Academic Affairs

Florida Atlantic University

Dr. Thomas Baxley, Chair, Department of Philosophy
Dr. Wilson Bradshaw, Assistant Dean for Graduate Studies
Dr. Don E. Marietta, Professor of Philosophy
Dr. Sandra K. Norton, Dean, College of Humanities

University of West Florida

Dr. Robert Armstrong, Chair, Department of Philosophy and Religious Studies
Dr. Carl Backman, Associate Vice President for Academic Affairs
Dr. John D. Fulton, Dean, College of Arts & Sciences

University of Central Florida

Dr. Don Jones, Assistant Professor of Philosophy

Program Review Participants
(continued)

Florida International University

Dr. Robert Hann, Chair, Department of Philosophy and Religious Studies
Dr. George Kovacs, Professor of Philosophy
Dr. James Mau, Dean, College of Arts and Sciences
Dr. Judith Stiehm, Provost and Vice President for Academic Affairs

University of North Florida

Dr. David Courtwright, Chair, Department of History, Philosophy and Religion
Dr. Thomas Leonard, Office of the Vice President for Academic Affairs
Dr. John Maraldo, Professor of Philosophy

APPENDIX E

BOR Agenda Item and Staff Recommendations

APPROVED BY BOARD OF REGENTS 1/27/89

ITEM: ____

BOARD OF REGENTS
January 26-27, 1989

SUBJECT: Follow-up Program Review of Philosophy and Religious Studies

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BOR COMMITTEE REVIEW: Program
UNIVERSITIES AFFECTED: All

PROPOSED BOARD ACTION

The staff recommends approval of the following recommendations resulting from the follow-up Program Review of Philosophy and Religious Studies.

BACKGROUND INFORMATION

A. Recommendations to the Board of Regents:

1. Despite recent gains, graduate assistant stipends are still below those offered in other major university systems. This situation makes it difficult to attract the best graduate students to our programs. It is recommended, therefore, that further improvements be sought in this area.

2. Funds for libraries appear, in general, to be deficient throughout the State University System. In order to ascertain with confidence the current status of library holdings in philosophy and religious studies, it is recommended that a comprehensive assessment be undertaken by consultants with professional expertise in both library science and philosophy and religion. This is important systemwide, and essential for those universities which have or aspire to initiate doctoral programs in these disciplines.

B. Recommendations to all universities in the State University System.

1. Courses in applied ethics and professional ethics should be instituted only in consultation with departments of philosophy and/or religious studies and should be taught by scholars with appropriate professional qualifications in philosophy or religious studies.

2. By wide agreement, philosophy has five core areas: ethics, history of philosophy, logic, metaphysics, and theory of knowledge (epistemology). Ideally, the core curriculum of every undergraduate philosophy major should include at least one required course in each of the five areas. The logic and ethics courses should not be

merely introductory, but should be upper-level courses. Two history of philosophy courses (one in ancient philosophy and one in modern philosophy), should also be required at the upper-level.

3. Core courses in undergraduate philosophy and religion programs need to be offered on a regular basis and administrators should resist the temptation to cancel them or offer them irregularly due to small class size.

4. Undergraduate major programs should be designed to take into consideration the fact that students often decide relatively late in their undergraduate careers to major in philosophy or religion. Lower-division courses in peripheral areas of the discipline should not be included among the courses required for the major.

5. A common room or similarly dedicated space is essential for these programs. The universities should provide a place in which students and faculty in philosophy and religious studies can engage in informal discussion; the discussion room is to philosophy what laboratory work is to students of science. In addition, efforts should continue to support colloquia and guest speakers.

6. Faculty members need to attend national scholarly meetings whether or not they are reading papers, in order to attend sessions on the improvement of teaching, to see new books, and to keep up with current advances in the field.

C. New degree development

1. Recommendations for BOR Action:

a. The team recommends granting planning authorization for the BA in Philosophy at UNF. Two additional permanent faculty members who can offer core courses in such areas as epistemology, logic, ethical theory, metaphysics, and history of philosophy should be hired by the implementation date of the new program.

2. Recommendations for University Action:

a. University of Florida - Religion
The department should continue its exploration of the possibility of offering a Ph.D. degree.

b. Florida State University - Religion
The Department should continue its exploration of the possibility of offering a Ph.D. in Religious Studies, in addition to the present Ph.D. in Humanities with a concentration in religion.

Supporting Documentation Included: None

Other Support Documents Available: Program Review Report and Staff Analysis

Legal Review Required: Yes No X

EEO Impact Studies Required: Yes No X

Council Review: Date Submitted: 12/20/88
Prepared by: Linda Lopez McAlister Phone: (904) 488-7702
Submitted by: Patricia L. Schmidt Phone: SUNCOM 278-7702

APPENDIX F

LEAD CONSULTANT VITAE

CURRICULUM VITAE

ABRAHAM I. MELDEN

PERSONAL

Born: February 9, 1910
Address: 1326 Hampshire Circle, Newport Beach, California 92660
Married

DEGREES

A.B., University of California, Los Angeles, 1931
A.M., Brown University, 1932
Ph.D., University of California, Berkeley, 1938

TEACHING POSITIONS

Instructor, University of California, Berkeley, 1939-41
Asst. Professor to Professor, University of Washington, 1946-64
Professor, University of California, Irvine, 1964-1977
Professor Emeritus, Recalled, 1977-

AWARDS

Ford Foundation Fellowship, 1955-56
Guggenheim Fellowship, 1961-62
UCI Alumni-Extraordinarius Award, 1972
Fulbright-Hays Lecturer, Kyoto, (American Studies Seminar), July, 1974
Resident Scholar, Rockefeller Research Center, Bellagio, Italy,
October 1961-March 1962, December 1975
University Medal (UCI's equivalent of an honorary degree) 1988

PROFESSIONAL OFFICES

President, American Philosophical Association, Pacific Division, 1961-62
Council for Philosophical Studies, 1965-68
National Board of Officers, American Philosophical Association, Pacific
Division Representative, 1970-73
Advisory Board, Matchette Foundation, 1974-

BOOKS AND MONOGRAPHS

1. Ethical Theories, (ed) New York: Prentice-Hall. 1st Ed., 1950;
2nd Ed., 1955; 2nd Ed., Revised 1967.

2. Rights and Right Conduct, Oxford: Basil Blackwell, 1959. Reprinted
New York: Humanities Press and Oxford: Basil Blackwell, 1970.

3. Essays in Moral Philosophy (ed), Seattle: University of Washington,
1958. Paperback edition issued 1969.

BOOKS AND MONOGRAPHS (Continued)

4. The Theory of Practical Reason by A. E. Murphy (ed. with Introductory Essay), La Salle, Illinois: Open Court, 1964.

5. Free Action. London: Routledge and Kegan Paul, and New York: Humanities Press, 1961.

6. Human Rights, (ed.) Belmont, California: Wadsworth, 1970.

7. Rights and Persons, Basil Blackwell, Oxford and University of California, Berkeley and Los Angeles, 1977.

   Los derechos y las personas (Spanish translation of Rights and Persons), Fonda de Cultura Economica, Mexico City, 1980.

8. Rights in Moral Lives, University of California Press, Berkely and Los Angeles, 1988.

REVIEWS

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The Moral Life and the Ethical Life by Eliseo Vivas, in The Philosophical Review, January 1952, pp. 98-100.

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ARTICLES

1. "Thought and Its Objects," Philosophy of Science; October 1940, pp. 434-441.

2. "Judgments in the Social Sciences," University of California Public in Philosophy, 1942, pp. 133-158. Reissued in paperback, 1959.

3. "On the Method of Ethics," Journal of Philosophy, March 1948, pp. 169-181.

4. "Why Be Moral?", Journal of Philosophy, August, 1948, pp. 449-456.

5. "Two Comments on Utilitarianism," The Philosophical Review, October, 1951, pp. 508-524.

6. "The Concept of Universal Human Rights," in Language, Science and Human Rights, Philadelphia: U. of Penn. Press, 1952, pp. 167-188.

7. "Historical Objectivity--A Noble Dream?" Journal of General Education, October, 1952, pp. 17-24.

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9. "On Promising," Mind, January 1958, pp. 49-66.

10. "Action," The Philosophical Review, October, 1956, pp. 523-541.

11. "My Kinaesthetic Sensations Advise Me," Analysis, XVIII, (1957-8) pp, 43-48.

12. "British Philosophy in the Mid-Century," Philosophy, No. 34, 1959, pp. 28-37.

13. "Willing," The Philosophical Review, October, 1960, pp. 475-484.

14. "Le Posizione Sociale die Diritti e Degle Obblighi Morali," Revista di Filosofia, LII, July, 1962, pp. 243-263.

15. "Reasons for Action and Matters of Fact," Presidential Address, American Philosophical Association, Pacific Division, Proceedings of the American Philosophical Association, Vol. XXXV, October, 1962, p. 45-60.

16. "Desir et Action," Les Etudes Philosophiques, No. 3, 1964, pp. 347-360.

17. "Utility and Moral Reasoning," Ethics and Society, ed. by R.T. De George, New York: Doubleday and Company, Anchor Books, 1966, pp. 173-196.

18. "Desires as Causes of Action," Current Philosophical Issues, ed. by F.C. Donmeyer, Springfield, Illinois: Chas. C. Thomas, 1966, pp. 127-196.

19. "Philosophy and the Understanding of Human Fact," New Essays in Epistemology, ed. by Avrum Stroll, New York: Harper and Row; 1967, pp. 229-249.

20. "The Conceptual Dimensions of Emotions," Human Action, ed. by T. Mischel, New York: Academic Press, 1969, pp. 199-221.

21. "Expressives, Descriptives, Performatives," Philosophy and Phenomenological Research, Vol. XXIX, No. 4, June 1969, pp. 498-505.

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25. "Olafson on Education," in Educational Judgments: Papers in the Philosophy of Education, ed. by James Doyle, Routledge & Kegan Paul, London, 1972, pp. 196-206.

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29. "On Moral Rights," in Ethical Theory in the Last Quarter of the Twentieth Century, ed. by Norman Bowie, Indianapolis: Hackett Publishing Co., 1983.

30. "Saints and Supererogation," in Philosophy and Life ed. by I. Dilman. Dordrecht: Martinus Nighoff. 1984.

REPRINTED PUBLICATIONS:

1. "Thought and Its Objects," Philosophy of Knowledge, ed. by Houde and Mullaly, Philadelphia: J.P. Lippencott.

2. "Two Comments on Utilitarianism," Mill: Utilitarianism, ed. by S. Gorovitz, New York: The Bobbs-Merril Co., 1971.

3. "Action" has been reprinted in:

   a. Freedom and Responsibility, ed. by Herbert Morris, Stanford: Stanford University Press, 1961.

REPRINTED PUBLICATIONS (Continued):

b. Readings in the Theory of Action, ed. by N.S. Core and Charles Landesman, Bloomington: Indiana U. Press, 1968.

c. Philosophical Psychology, ed. by D.F. Gustafson, New York: Doubleday and Co. Anchor Books, 1964.

d. The Nature of Human Action, Glenview, Illinois: Scott, Foresmen & Co., 1970.

4. "Willing" has been reprinted in:

a. Freedom and Responsibility, ed. by Herbert Morris, Stanford: Stanford University Press, 1968.

b. The Philosophy of Action, ed. by Allan R. White, London: Oxford University Press, 1968.

5. "Expressives, Descriptions, Performatives" in Language and Human Nature, ed. by B. Berofsky, pp. 198-220.

6. Free Action - selected sections in Free Will and Determinism, ed. by B. Berofsky, pp. 198-220.

7. Free Action - selected sections in The Nature of Human Action, ed. by Myles Brand, pp. 22-31.

8. Rights and Right Conduct, Sec. II and IV have been reprinted in Self-Determination in Social Work, ed. by F.E. McDermott, Routledge and Kegan Paul, 1975.

9. Free Action - Chapter 5, 43-55; Chapter 14, pp. 199-215. German translation in Freies Handeln und Determinismus, ed. by U. Pothast, Cologne, Kiepenheuer & Witsch Verlag, 1978, pp. 329-355.

10. Free Action, pp. 18-25, 43-66, 73-75, 76-78, 83-92, 96-103, 171F. and 184-188, German translation in Analytische Handlungstheorie, Band 2, Handlungserklaerungen, ed. by A. Beckermann, Frankfurt am Main: Suhrkamp Verlag, pp. 120-167.

11. Rights and Right Conduct - Permission granted in Feb. 1976 to Seishin Shobo of Tokyo to reprint pp. 9-16 in Japanese translation.

12. "Philosophy and the Understanding of Human Fact," Discovering Philosophy, ed. by M. Lipman, Englewood Cliffs: Prentice Hall, 1977.

13. "Why Be Moral?" Moral Philosophy, ed. by Joel Feinberg and Henry West, Encino and Belmont, Calif.: Dickenson Publishing Co., 1977.

INVITED LECTURES:

Trinity College, University of Dublin (Nov. 1970); University of Warwick (Nov. 1970); University of Newcastle-upon-Tyne (Nov. 1970),
University of Cincinnati as Distinguished Philosopher Lecturer in 1971.
Participant and lecturer at Philosophy of Education Colloquium in St. Louis sponsored by the Council of Philosophic Studies, 1971.
University Lecturer at University of Northern Arizona, 1971.
Lecturer and speaker at Colloquium at University of Arizona, 1971; California State College at Hayward, 1971; University of California, Santa Barbara, 1971; California State College at Northridge, 1971; Tuskegee Institute, 1972.
University of North Carolina Colloquium in Philosophy, Oct. 1972, University of Arizona, Sept. 1972; University of Victoria, Jan. 1973; Simon Frazer University, Jan. 1973; University of British Columbia, Jan. 1973; California State College, Hayward, Mar. 1973; California State College, Dominquez Hills, May 1973.
Invitations received to lecture: Kyoto American Studies Sunmer Seminar--3 weeks in July 1974; Kansas State University, Oct. 26, 1973.
Lectured as Fulbright Distinguished Lecturer--Hinon University, Tokyo.
Seminar - American Studies Program; joint auspices Daishasi University and Kyoto University.
Lectures: Taipei and Taichumg on Taiwan, and Seoul, Taegu, Korea, 1974; University of Oregon, 1978; Linfield College, Matchette Lecturer, 1979; University of Delaware, 1978; College of William and Mary, 1978; University of Arizona, 1979; University of California, San Diego, 1979; University of Montana and Montana State University, 1979; Valdosta State College, 1980; Florida State University, 1980.

CURRICULUM VITAE

I. **Name and title:**

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Professor of Philosophy
Romeo Elton Professor of Natural Theology
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II. **Home address and telephone:**

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III. **Education:**

University of Miami (Coral Gables, FL), 1957-61
B.A. in Philosophy, 1961

University of Pittsburgh (Pittsburgh, PA), 1961-64
M.A., 1962; Ph.D., 1964

IV. **Professional Appointments:**

University of Western Ontario (London, Ontario)
Instructor, 1963-1964

University of Pittsburgh (Pittsburgh, PA)
Instructor, Summer of 1964

Brown University (Providence, RI)
Postdoctoral Fellow, 1964-1966

University of Western Ontario (London, Ontario)
Assistant Professor, 1966-1967
Visiting Professor, Summer, 1971

University of Miami (Coral Gables, FL)
Visiting Professor, Winter, 1970

University of Michigan (Ann Arbor, MI)
Visiting Professor, Winter and Spring, 1971-1972

University of Texas (Austin, TX)
Visiting Professor, Winter, 1976-1977

Universidad Nacional Autonoma de Mexico (Mexico City)
Visiting Professor, Summers of 1979, 1980, and 1981

Harvard University (Cambridge, MA)

Visiting Professor, Summer of 1982

Universidad Nacional Autonoma de Mexico (Mexico City)
Gaos Lecturer, Summer of 1983

Brown University (Providence, RI)
Postdoctoral Fellow, 1964-66
Assistant Professor, 1967-1968
Associate Professor, 1968-1974
Chairman, 1970-1976
Professor, 1974-
Acting Chairman, Fall Semester, 1981-1982
Romeo Elton Professor of Natural Theology, 1981-

V. **Completed Research:**

A. ***Bibliography***

1. "The Paradigm-Case Argument: Necessary, Causal or Normative?" *Methodos* XV (1963): 253-273.

2. "The Analysis of Knowledge," *Analysis* 25 (1964); 1-8. (Reprinted as part of the Bobbs-Merrill reprint series in philosophy.)

3. "Professor Malcolm on 'Scientific Materialism and the Identity Theory'," *Dialogue* III (1965): 422-423. (Reprinted in C.V. Borst, *The Mind/Brain Identity Theory* (London: MacMillan, 1970).)

4. "Actions and their Results," *Logique et Analyse*, Nouvelle Serie, 8 Annee, Juin. 1965, pp. 111-125.

5. "Necessity, the A Priori, and Unexpressible Statements," (with Brian Skyrms), *Philosophical Studies* 16 (1966): 65-74.

6. "On the Logic of *Intrinsically Better*," (with R.M. Chisholm), *American Philosophical Quarterly* 3 (1966): 244-250.

7. "Imperatives and Referential Opacity," *Analysis* 27 (1966): 49-52.

8. "The Logic of Imperatives," *Theoria* 32 (1966): 224-235.

9. "On Practical Reasoning and the Logic of Imperatives," *Theoria* 32 (1966): 211-223.

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18. "On Practical Inference, with an Excursus on Theoretical Inference," *Logique et Analyse*, Nouvelle Serie 13 Annee, Mars-Juin, 1970, 215-230. (Proceedings of the Brussels Colloquium on philosophical logic of December, 1969.)

19. "Replies to Objections," *ibid.*, 257-261.

20. "Propositional Attitudes de Dicto and de Re," *Journal of Philosophy* LXVII (1970): 883-896. (Invited main paper for an APA symposium on Belief, December 28, 1970. Cf. Jaakko Hintikka, "Sosa on Propositional Attitudes *de Dicto* and *de Re*," *ibid.*, LXVIII (1971) 489-497.)

21. "Rejoinder to Hintikka," *ibid.*, LXVIII (1971): 497-501.

22. "On the Nature and Objects of Knowledge," *The Philosophical Review* LXXXI (1972): 364-371. (Invited discussion-review of *The Concept of Knowledge*, by Panayot Butchvarov.)

23. "On the Concept of Value," discussion-review of *Values and the Future*, by Kurt Baier and Nicholas Rescher, *The Philosophy Forum*, (1972)

24. "What is a Logical Constant?" *Methodological and Historical Essays in the Natural and Social Sciences*, edited by Robert S. Cohen and Marx Wartofsky (Dordrecht, Holland: Reidel Publishing Company, 1973.) (Proceedings of the 1972 Boston Colloquium in Philosophy of Science.)

25. "Standard Conditions," *Modality, Morality and Other Problems of Sense and Nonsense*, edited by the Philosophy Department of the University of Lund, Sweden (Lund: CWK Gleerup, 1973).

26. "How Do You Know?" *American Philosophical Quarterly* 11 (1974): 113-22. (Reprinted in G.S. Pappas and M. Swain, *Essays on Knowledge and Justification* (Ithaca, NY: Cornell University Press, 1978), 184-205.)

27. "On Our Knowledge of Matters of Fact," *Mind* 83 (1974): 388-405.

28. "Introduction to *Causation and Conditionals* (London: Oxford University Press, 1975) 1-14. (Part of the Oxford Readings in Philosophy series.)

29. "Russell, Berkeley, y la materia objectiva," *Critica* VII (1975): 35-43.

30. "Hasta donde se puede llevar la duda?" *Revista Latinoamericana de Filosofia* II (1976): 71-73.

31. "Epistemic Subjectivism," discussion-review of *Knowledge*, by Keith Lehrer, *Journal of Philosophy* LXXIII (1976): 812-821.

32. "Thought, Inference, and Knowledge" discussion-review of *Thought*, by Gilbert Harman, *Nous* XI (1977): 421-431.

33. "Respuesta a Pfeiffer," *Revista Latinoamericana de Filosofia* IV (1978): 80-81.

34. "Tipos de Causalidad," *Critica* 10 (1978): 5-21.

35. "El fundamentismo axiologico," *El hombre y su conducta* (University of Puerto Rico Press: 1979), edited by Jorge Gracia.

36. "The Status of Becoming: What is Happening Now?" *The Journal of Philosophy* LXXVI (1979): 26-42.

37. "Los fundamentos del fundamentismo," *Revista Latinoamericana de Filosofia* 5 (1979). (Largely a Spanish translation of 41 below; invited and translated by the editors.)

38. "Epistemic Presupposition," *Justification and Knowledge*, ed. by George Pappas (Dordrecht, Holland: D. Reidel Publishing Company, 1979), 79-92. (Proceedings of the 1978 conference on justification and knowledge at the Ohio State University.)

39. "On Groundless Belief," *Synthese* 43 (1979): 453-60. (Discussion-review of *Groundless Belief*, by Michael Williams.)

40. "The Raft and the Pyramid: Coherence versus Foundations in the Theory of Knowledge," *Midwest Studies in Philosophy* Vol. V (1980): 3-25. (Reprinted in P. Moser, ed., *Empirical Knowledge* (a reader for graduate courses published by Rowman & Allanheld, 1986), and in P. Moser and A. vander Nat, eds., *Human Knowledge: Classical and Contemporary Approaches* (a reader for undergraduate courses published by Oxford University Press, 1986).)

41. "The Foundations of Foundationalism," *Nous* XIV (1980): 547-65.

42. "Scriven on Causation as Explanation," *Theory and Decision* 13 (1981): 357-61.

43. "A Rejoinder on Actions and De Re Belief," (with Mark Pastin) *Canadian Journal of Philosophy* XI (1981): 735-39.

44. "Varieties of Causation," *Grazer Philosophische Studien* (1981). (English version of 34 above.)

45. "Epistemology Today: A Perspective in Retrospect," *Philosophical Studies* 40 (1981): 309-332. (Proceedings of the 1980 Conference in Epistemology at UNC/ Greensboro; reply by Arnold Levison, *ibid.*)

46. "Consciousness of the Self and of the Present," *Agent, Language, and the Structure of the World* (festschrift for Hector-Neri Castaneda), edited by James Tomberlin (Indianapolis: Hackett Publishing Company, 1983) 131-47. (Cf. Castaneda's "Reply to Sosa," *ibid.*, 385-92.)

47. "Propositions and Indexical Attitudes," *On Believing*, edited by Herman Parret (Berlin and New York: Walter de Gruyter Verlag, 1983) 316-332. (Proceedings of the 1981 epistemology conference held by the *Centre National de la Recherche Scientifique* of France. A Spanish version appears in *Analisis Filosofico* III (1984): 1-19, by invitation of the editors.)

48. "Nature Unmirrored, Epistemology Naturalized," in special issue in epistemology of *Synthese* 55 (1983): 49-72.

49. "Classical Analysis," *Journal of Philosophy* LXXX (1983): 695-710. (Invited main paper for an APA symposium, December 30, 1983.)

50. "On the 'Content' and 'Relevance' of Information-Theoretic Epistemology," discussion-review of *Knowledge and the Flow of Information*, by Fred I. Dretske, *The Behavioral and Brain Sciences* (1983).

51. Review of *Sensory and Noetic Consciousness*, by F. Brentano, *Canadian Philosophical Reviews* (1984).

52. Discussion-review of *Certainty: A Refutation of Skepticism*, by Peter D. Klein, *Nous* (1984).

53. "Mind-Body Interaction and Supervenient Causation," *Midwest Studies in Philosophy* IX (1984).

54. "Naturaleza des-espejada, epistemologia naturalizada," *Revista Latinoamericana de Filosofia* (1984). (A Spanish translation of 48 above, at the invitation of the editors.)

55. "Behavior, Theories, and the Inner," discussion of B.F. Skinner's epistemology of behavioral science, *The Behavioral and Brain Sciences* (1984). Reprinted in *Canonical Papers of B.F. Skinner* (Cambridge University Press, 1988).

56. "Una teoria del conocimiento," invited contribution to *La filosofia analitica en latinoamerica*, edited by M. Dascal, J. Gracia, E. Rabossi, and E. Villanueva (Mexico: Fondo de Cultura Economica, 1985). (Largely an invited Spanish translation of items 26 and 27 above.)

57. "The Virtue of Coherence and the Coherence of Virtue: Justification in Epistemology," in special issue in epistemology of *Synthese* 64 (1985): 3-28.

58. Review of *Experience and the Objects of Perception*, by Leonard S. Carrier, *The Review of Metaphysics* (1985): 142-3.

59. "Knowledge and Intellectual Virtue," in special issue in epistemology of *The Monist* 68 (1985): 224-245.

60. "Berkeley's Master Stroke," *Essays on Berkeley: a Tercentennial Celebration*, edited by John Foster and Howard Robinson (Oxford: Oxford University Press, 1985), 59-81. (Cf. David M. Armstrong's "The Heart of Berkeley's Metaphysics? A Reply to Ernest Sosa," *Hermathena* 139 (1985): 162-64.)

61. Discussion-review of George Bealer's *Quality and Concept* (Oxford University Press, 1982), *Journal of Philosophy* LXXXII (1985).

62. ""Circular" Coherence and "Absurd" Foundations," *A Companion to Inquiries into Truth and Interpretation*, edited by Ernest Lepore (Oxford; Blackwell, 1986).

63. "Fenomenalismo, reidentificación y epistemología," *Primer Simposio Internacional de Filosofía*, edited by Enrique Villanueva (Mexico City: Universidad Nacional Autónoma de México, 1985)--proceedings of the 1980 International Philosophy Symposium organized by the Instituto de Investigaciones Filosoficas of the Universidad Nacional Autonoma de Mexico; pp. 325-352. (Cf. Wonfilio Trejo, "Respuesta a Fenomenalismo, reidentificación y epistemología," *Ibid.*, pp. 353-67.)

64. "Respuesta a Trejo," *ibid.*, pp. 367-69.

65. "La incoherencia del escepticismo," *Arbor* CXXIII (1986): 61-75. Also forthcoming by invitation in *Cuadernos de Sofía* (México, 1987).

66. "Accion, accion basica, e intencionalidad de re," *Razón Practica* I (1985) 13-25.

67. "El toque maestro de Berkeley," *Revista Latinoamericana de Filosofía* XII (1986): 15-37. (Largely a Spanish translation of 60 above, at the invitation of the editors.)

68. "Imagery and Imagination: Sensory Images and Fictional Characters," in the Tenth Anniversary Volume of *Grazer Philosophische Studien* (1986).

69. "Presuppositions of Empirical Knowledge," in inaugural volume of new series of *Philosophical Papers* (South Africa, 1986).

70. "Experience and Intentionality," in special issue in epistemology of *Philosophical Topics* 14 (1986) 67-85.

71. "On Knowledge and Context," *The Journal of Philosophy* LXXXIII (1986): 584-85.

72. "Subjects Among Other Things," in inaugural issue, in metaphysics, of *Philosophical Perspectives*, I (1987).

73. "Methodology and Apt Belief," in special issue on internalism and externalism in epistemology of *Synthese* (1987).

74. "Filosofía en serio y libertad de espíritu," in proceedings of international conference on rationality sponsored by the Instituto de Filosofía of the University of México, and held in México City in November of 1986; edited by Leon Olivé.

75. "Offtrack Bets Against the Skeptic," *Nozick and his Critics*, ed. Steven Luper-Foy (Rowman and Allanheld, 1987).

76. "Serious Philosophy and Freedom of Spirit," *The Journal of Philosophy* 84 (1987): 707-27.

77. "Knowledge in Context, Skepticism in Doubt," *Philosophical Perspectives II: Epistemology* (1988).

78. "Beyond Skepticism, to the Best of Our Knowledge," invited paper on the state of the art in epistemology for *Mind* (1988).

B. ***Books Edited***

Mill's Utilitarianism, ed. in collaboration with James Smith (Belmont, California: Wadsworth Publishing Company, 1969).

Causation and Conditionals, Oxford Readings in Philosophy Series (Oxford: Oxford University Press, 1974).

The Philosophy of Nicholas Rescher: Discussion and Replies (Dordrecht: D. Reidel Publishing Company, 1979).

Essays on the Philosophy of Roderick Chisholm (Amsterdam: Rodopi, 1979).

Essays on the Philosophy of George Berkeley (Dordrecht: D. Reidel Publishing Company, 1987).

C. ***Public Lectures, Lecture Series, and Conference Papers***

"Propositional Knowledge," Meetings of the American Philosophical Association (Eastern Division), 1966.

"Quantifiers, Beliefs, and Sellars," invited comments at the October, 1967 University of Western Ontario Conference on Philosophical Logic.

"Contrary-to-Duty Imperatives and Deontic Logic," Meetings of the American Philosophical Association (Pacific Division), 1967.

"The Foundations of Mill's Moral Philosophy," invited paper at the Brown-U. Mass.-Smith Philosophy Colloquium, 1968.

"Quantification and Belief," Meetings of the American Philosophical Association (Eastern Division), 1968.

"On Practical Inference, with an Excursus on Theoretical Inference," invited paper at the December, 1969, Brussels Conference on Philosophical Logic, under the auspices of the Belgian National Center for Logical Research.

"Propositional Attitudes *De Dicto* and *De Re,*" invited symposium paper at the December, 1970, meetings of the American Philosophical Association (Eastern Division), 1970.

"On Individual and Social Utility," invited paper at the May, 1971, Chicago meetings of the American Society for Value Inquiry.

"On Causation," IVth International Congress on Logic, Methodology and Philosophy of Science, held in Bucharest, August 27-September 5, 1971.

"What is a Logical Constant?" invited comments at the February, 1972 meeting of the Boston Colloquium for the Philosophy of Science.

"Is Epistemic Logic a Vacuous Formalism?" invited comments at the May, 1972 meetings of the American Philosophical Association (Western Division).

"On Epistemic Defeasibility," invited comments at the December, 1972 meetings of the American Philosophical Association (Eastern Division).

"Causation, Explanation, and Laws," invited comments at a main symposium during the May, 1975 meetings of the American Philosophical Association (Western Division).

"Events," invited comments at a main session during the April, 1976 meetings of the American Philosophical Association (Western Division).

"The Status of Becoming: What is Happening Now?" invited paper for a series on the philosophy of time at Tufts University in 1976-1977.

"The Varieties of Causation," invited comments at the Oberlin Colloquium in Philosophy, Spring of 1977.

"A Probabilistic Coherence Theory," invited comments at a main symposium during the April, 1977 meetings of the American Philosophical Association (Western Division).

"La Causalidad," at the Interamerican Congress of Philosophy, Caracas, Venezuela, June of 1977.

"The Foundations of Foundationalism," invited paper at the Rice University Conference on Foundationalism and Nonfoundationalism, November, 1977.

"Epistemic Presupposition," invited paper at the Ohio State Conference on Justification and Knowledge, April, 1978.

"Tipos de Causalidad," invited paper at the Oaxtepec Conference of August, 1978, sponsored by the Instituto de Investigaciones Filosóficas of the Universidad Nacional Autonoma de México.

"What Empirical Knowledge Presupposes," invited paper at the Cincinnati Philosophy Conference of November, 1979, sponsored by the University of Cincinnati Philosophy Department.

"Epistemology Today: A Perspective in Retrospect," invited paper at the Epistemology Conference of April, 1980, sponsored by the Philosophy Department of the University of North Carolina at Greensboro.

"The Place of Philosophy in Higher Education," public lecture at the University of Rhode Island, as part of the University's celebration of the Year of the Humanities, May of 1980.

"Fenomenismo, Reidentificación y Epistemologia," invited paper at the International Philosophy Symposium organized by the Instituto de Investigaciones Filosóficas of the Universidad Nacional Autonoma de México, August 25-30, 1980.

"Fates and Faces of Epistemology," invited inaugural paper at the Naturalistic Epistemology Conference held by the History and Philosophy of Science Department, University of Pittsburgh, May 25-29, 1981.

"Consciousness of the Self and of the Present," invited paper at the international interdisciplinary conference on *Le Savoir et le Croire* held by the *Centre National de la Recherche Scientifique* of France in Albi, Provence, on July 27-31, 1981.

Lecture series (two-week) on current issues in metaphysics and epistemology (invited by the Instituto de Investigaciones Filosóficas, Universidad Nacional Autonoma de México) offered in México City in August, 1981.

"Fates and Faces of Epistemology," invited paper at the international symposium on contemporary issues in philosophy held at Oaxaca, México, in August of 1981.

"La teoría del conocimiento hoy," lecture invited by the Instituto de Filosofía, Universidad de Lima, offered at Lima, Peru, in September of 1981.

Lecture series (one-week) on current issues in metaphysics and epistemology invited by the Sociedad Argentina de Análisis Filosófico, delivered at Buenos Aires, Argentina, in September of 1981.

"On Viewing Rights Right," invited paper for the NEH Public Program in the Humanities held in conjunction with the 1981 Interamerican Congress of Philosophy, Tallahassee, Florida, October of 1981.

"Equity and Determination," invited for symposium on metaphysics and value at the Seventy-fourth Annual Meeting of the Southern Society for Philosophy and Psychology, held at Fort Worth, Texas, on April 8-10, 1982.

Lecture on conventionalism and epistemology naturalized invited by the Institute of Philosophy and the Department of Philosophy, PUC, delivered at Rio de Janeiro, Brazil, in December of 1982.

Three lectures on intentionality, invited by the Sociedad Argentina de Análisis Filosófico, delivered at Buenos Aires, Argentina, in December of 1982.

"Rejoinder to Rosenbaum," invited response to a critique of "The Raft and the Pyramid" read by Stuart Rosenbaum at the April, 1983 meetings of the American Philosophical Association (Western Division).

"Classical Analysis," delivered at the Herbert Heidelberger Memorial Conference held by the University of Massachusetts, Amherst, Philosophy Department in April of 1983.

"Forms and Objects of Intentionality," the six Gaos Lectures, delivered at the University of México (Mexico City) in May and June of 1983.

"The Distinctness of Persons," invited paper for a round table in the philosophy of mind organized by H.D. Lewis for the Seventeenth World Congress in Philosophy, held in Montreal in August of 1983.

"Knowledge and Justification," invited main paper for a special session at the Seventeenth World Congress in Philosophy, Montreal, August of 1983.

"Classical Analysis," invited main paper for symposium at the December, 1983, meetings of the American Philosophical Association (Eastern Division).

Seminar, "Davidson on Epistemology," led in March of 1984, by invitation, at Rutgers University as part of a series preliminary to the Rutgers Davidson Conference of April 1984.

""Circular" Coherence, "Absurd" Foundations," invited for the Rutgers University Conference on The Philosophy of Donald Davidson, held in New Brunswick, April 25-30, 1984.

Lecture series (two-week) on current issues in metaphysics and epistemology (invited by the Instituto de Investigaciones Filosóficas, Universidad Nacional Autonoma de México) offered in México City in August 1984.

"El golpe maestro de Berkeley," invited paper at the international philosophy symposium held in Xalapa, México, in August of 1984.

Lecture series (two-week) on experience and intentionality invited by the University of Sao Paulo, and delivered there in June of 1985.

Lecture-series (two-week) on skepticism and knowledge invited by the Consejo de Investigaciones Cientificas y Técnicas of Argentina and delivered in Buenos Aires in August of 1985.

Lecture on skepticism invited by the Sociedad Argentina de Análisis Filosófico, and delivered in Buenos Aires in August of 1985.

"Berkeley's Master Stroke," invited paper at the Berkeley Tercentenary Conference held at Trinity College, Dublin, in August of 1985.

"Metodología, epistemología y escepticismo," invited paper at the Eleventh Interamerican Congress of Philosophy, held in Guadalajara, México in November of 1985.

"El golpe maestro de Berkeley," invited paper at the Eleventh Interamerican Congress of Philosophy, held in Guadalajara, México in November of 1985.

"Interrelations among Methodology, Epistemology, and Metaphysics, especially in Plato but also in Fact," invited comments at session of the Boston Colloquium for the Philosophy of Science, November 26, 1985.

"La incoherencia del escepticismo," lecture invited by the Consejo Superior de Investigaciones Cientificas y Técnicas of Spain, and delivered in Madrid in December of 1985.

"Persons and Other Beings," invited for the UNC-Greensboro Conference in Metaphysics held at Greensboro in March of 1986.

"Philosophy and Higher Education," interdisciplinary seminar led at Williams College in April of 1986.

"Serious Philosophy and Freedom of Spirit," public lecture delivered at Williams College in April of 1986.

"Designer Faculties and the Faculty of Faculties," invited for symposium at the May, 1986 meetings of the American Philosophical Association (Central Division).

"Epistemology: the State of the Art," two lectures delivered at the NEH Summer Institute in the Theory of Knowledge held in Boulder, Colorado in the summer of 1986.

"Filosofía en serio y libertad de espíritu," invited for the international conference sponsored by the Instituto de Filosofía of the Spanish Consejo Superior de Investigaciones Cientificas, and held in Galicia, Spain, in September of 1986.

"Filosofía en serio y libertad de espíritu," (longer, revised version), invited for the international conference sponsored by the Instituto de Filosofía of the University of México, and held in Mexico City in November of 1986.

Two papers presented to the NEH Summer Seminar led by Robert Audi at the University of Nebraska in the summer of 1987.

"Filosofía en serio y libertad de espíritu," (version modified for delivery to audience of 2,000), plenary address at the World Congress held in Córdoba, Argentina, in September of 1987.

"La identidad personal y lo que importa," plenary address delivered to the Asociación Filosófica de México, at its meeting of November 1987 in Toluca, México.

"Objetividad y relativismo," invited symposium paper delivered to the Asociación Filosófica de México, at its meeting of November 1987 in Toluca, México.

D. ***Invited Lectures at Department Colloquia***

Universities of Arizona (Tucson), Michigan (Ann Arbor), Miami (Florida)--thrice, Connecticut (Storrs), Illinois (Chicago Circle), Western Ontario (London, Ontario), Guelph (Ontario), Indiana (Bloomington), Iowa (Iowa City), Rhode Island--twice, Rochester, Texas (Austin)--twice, Pennsylvania (Philadelphia), North Carolina (Greensboro) -- twice, Cincinnati, México, Pittsburgh, and Massachusetts (Amherst)--thrice, as well as the Claremont Graduate School, Georgetown University, Ohio State University--twice, Rutgers University--twice, SUNY (Buffalo), Boston University, Drew University, Oberlin College, Rice University, Syracuse University, Temple University, Franklin and Marshall College, and Williams College.

For 1987: Muhlenberg College, Brandeis University, the University of Rochester, and the University of Nebraska.

VI. **Service:**

A. ***To The University:***

Department Chairman, 1970-1976

Member, Faculty Policy Group (Faculty Senate), 1979-1981

Chair of ad hoc committee to evaluate proposal for new program in Literature and Society

Ad Hoc Committee to evaluate Mellon Fellowship proposals from various departments--thrice

Member of several (ten, over the last ten years) committees to evaluate the work of Department colleagues for promotion or reappointment

Acting Chairman, Semester I, 1981-1982

Member, EPC committee on the place of language study at Brown, 1980-81

Member, EPC committee on concentrations and the senior year, 1981-82

Member, University committee for selection of new Graduate School Dean, 1982

Member, President's advisory committee to consider the desirability of a Navy ROTC Unit at Brown, 1982-83

Chair, Department Curriculum Review Committee, 1983-84

Advisor, Philosophy Standard Concentration, 1983-84

Member, University selection committee for Wriston Fellowships and Grants, 1983-84

Chair, University Humanities Task Force, 1984-85

Member, Council on Teaching at Brown, 1984-86

Member, University Research Council, 1983-86

Organized (with James Van Cleve) a conference of national scope in honor of Roderick M. Chisholm on his seventieth birthday, held at Brown in November of 1986

Member, Brown University Press Committee, 1983-85

Chair, Brown University Press Committee, 1985-

Director, Brown University Press, 1985-

Graduate Student Advisor, Philosophy Department, 1984-

B. ***To The Profession:***

1. *American Philosophical Association*

Secretary-Treasurer, American Philosophical Association, Eastern Division, 1974-82

Member, *ex officio*, Executive Committee, APA, Eastern Division, 1974-82

Member, *ex officio*, Program Committee, APA, Eastern Division, 1974-82

Member, *ex officio*, National Board of Officers, American Philosophical Association, 1974-82; 1984-

Member, International Cooperation Committee, American Philosophical Association, 1977-82

Chairman, ad hoc subcommittee of Board of Officers to appoint a permanent Committee on Philosophy and Medicine, 1974-75

Ad hoc APA two-member committee to select new National Office site, spring of 1975

Ad hoc APA five-member committee to select a new Executive Secretary, spring of 1976

Ad hoc APA three-member committee to draft new definitions for the offices of Executive Secretary and Chairman of the Board, spring of 1976

Chairman, Ad Hoc Committee for 1981 Interamerican Congress, APA, 1979-81

Member, APA/ED Ad Hoc Committee to Revise By-Laws, 1980-81

Member, APA Committee on the Status and Future of the Profession, 1984-

Chair, APA International Cooperation Committee, 1984- (Five-year term as Chair of an APA standing committee, one of five, with ex officio membership on the sixteen-member APA National Board, main policy-making body of the APA.)

2. *Editorial*

Member, Board of Editorial Consultants, *American Philosophical Quarterly*, 1974-

Member, Board of Editorial Consultants, *Philosophy Research Archives*, 1975-

Member, Editorial Board, *Philosophical Studies*, 1978-

Associate Editor, *Philosophy and Phenomenological Research*, 1980-83

Editor, *Philosophy and Phenomenological Research*, 1983-

Member, Editorial Board, *Analecta Husserliana*, 1983-85

Member, Editorial Board, *Razón Practica* (Venezuela), 1983-

Member, Editorial Board, *Revista Latinoamericana de Filosofía* (Argentina), 1984-

Member, Editorial Board, *Crîtica* (México), 1984-

Member, Editorial Board, *Philosophical Papers*, 1986-
(A South African journal under new leadership that will announce its opposition to apartheid prominently in every issue.)

Member, Editorial Board, *Philosophical Perspectives*, 1986-

3. *Evaluation*

Chairman, External Evaluation Committee for the University of Massachusetts (Amherst) Philosophy Department, spring of 1977

External Evaluation Committee for the University of Delaware (Newark) Philosophy Department, spring of 1978

Member, NEH committee to evaluate proposals for senior fellowships, summers of 1978, 1979, and 1980

External Evaluation Committee for the Rutgers University Philosophy Department, spring of 1980

Chair, External Evaluation Committee for Syracuse University Philosophy Department, fall of 1980

External Evaluation Committee for the Temple University Philosophy Department, winter of 1982

External Evaluation Committee for the University of Florida Philosophy Department, fall of 1987

4. *Other*

Consultant, Educational Testing Service (Princeton, NJ), 1979

Chair, Program Committee, RI Philosophical Society, 1982-83

President, RI Philosophical Society, 1983-84

Vice-President, Sociedad Filosofica Ibero-Americana (SOFIA), 1980-

Member, Advisory Board, International Council for Elementary and Secondary School Philosophy, 1983-

Member, Ad Hoc APA Royce Lectureship Committee, to select the 1986 Royce Lecturer, 1984-85

Chair, Program and Publications, International Berkeley Society, 1983-85; organized, secured the funds for, and ran the Berkeley Tercentenary Conference, an international conference held in Newport on March 7-10, 1985

Elected by APA Eastern Division Executive Committee to the new (three-member) Advisory Committee on Epistemology, to advise the Program Committee concerning sessions in epistemology for 1986-88

Member, American Council of Learned Societies-Soviet Academy of Sciences Commission on the Humanities and Social Sciences, 1984-

As ACLS/SA Commissioner, headed a delegation of American philosophers on a visit to Moscow in the spring of 1985 to explore the possibility of cooperation in our field over the next two years

As ACLS/SA Commissioner, organized a conference at Brown with three Soviet participants and ten American participants, held in November of 1986

As ACLS/SA Commissioner, headed an exchange program with the Soviet Union in the area of epistemology and philosophy of mind for 1986-88

Member, Executive Committee, International Berkeley Society, 1985-

VII. **Grants, Fellowships, Honors:**

Canada Council grant for work on the logic of imperatives, summer of 1964

Carnegie Postdoctoral Interdisciplinary Fellowship in Philosophy and Psychology, 1964-1966

National Endowment for the Humanities Summer Stipend, 1968

American Council of Learned Societies grant for travel to Belgium, 1969

National Science Foundation grant for work on epistemic logic, 1970-1972

Exxon Foundation Grant ("Apprentice-Teacher Project in Higher Education," 2 years, $33,546.00), 1980-82 (Report published in the APA's *Newsletter on Teaching* for 1983.)

Inclusion in *Who's Who in America*

American Council of Learned Societies grant for travel to Ireland, summer of 1985

Obtained grant ($4,000) from the Rhode Island Committee for the Humanities for the Berkeley Tercentenary Conference held in Newport in March of 1985

First of the graduates in its history elected to *Phi Beta Kappa* by the University of Miami when granted a chapter in 1983; inducted in 1984 (two inducted simultaneously)

NEH Senior Fellowship for 1988-89

Curriculum Vitae

CLAUDE WELCH

Dean Emeritus/
Professor of Historical Theology
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BORN Genoa City, Wisconsin, 10 March 1922

EDUCATION

Yale University, Ph.D., 1950
Yale Divinity School, B.D., 1945 (cum laude)
Garrett Theological Seminary, 1942-43
Upper Iowa University, A.B., 1942 (summa cum laude)

TEACHING

Graduate Theological Union: Professor of Historical Theology on the John Dillenberger Chair, 1971 - present
University of Pennsylvania: Berg Professor of Religious Thought and Chairman of the Department, 1960-71
Yale University Divinity School and Graduate School: Assistant Professor, 1951-54; Associate Professor, 1954-60
Princeton University, Department of Religion: Instructor, 1947-50; Assistant Professor, 1950-51

Visiting Professor: University of Virginia (Fall 1987); Vancouver School of Theology (Summer 1973); University of Mainz, Germany (Fulbright Senior Lecturer 1968); Princeton Theological Seminary (Spring 1963); Princeton University (Fall 1962); Hartford Seminary Foundation (1958-59); Pacific School of Religion (Summer 1958); Garrett Theological Seminary (Summer 1951)

ADMINISTRATION

Graduate Theological Union: Dean, 1971-87; Dean and President, 1972-82
Director, ACLS Study of Graduate Education in Religion, 1969-71
University of Pennsylvania: Chairman, Department of Religious Thought, 1960-71; Associate Dean, College of Arts and Sciences, 1964-68; Acting Chairman, Department of Philosophy, 1965-66
Yale University: Presiding Officer, Graduate Facuty in Religion, 1958-60; Chairman, Department of Religion, 1954-56; Director, Graduate Studies in Religion, 1954-55

HONORS AND FELLOWSHIPS

Phi Beta Kappa
Who's Who in America
Dwight Fellow, Yale Divinity School, 1945
Kent Fellow, National Council on Religion in Higher Education, 1946
Fulbright Research Scholar, Heideberg, Germany, 1956-57
Research, Neuchatel, Switzerland 1963-64
Fulbright Senior Lecturer, Univ. of Mainz, Germany, 1968
Guggenheim Fellow, 1976
National Endowment for the Humanities Fellowship for Independent Study and Research, Cambridge, England, 1984
D.D., Church Divinity School of the Pacific, 1973
L.H.D., University of Judaism, 1976
D.D., Jesuit School of Theology at Berkeley, CA, 1982

PROFESSIONAL AND LEARNED SOCIETY MEMBERSHIPS AND SERVICE
(partial list)

American Academy of Religion, Vice-President 1968-69; President 1969-70
AAR 19th Century Working Group, Founder 1972
American Church History Society
American Theological Society
Pacific Coast Theological Society
Society for Values in Higher Education, Chairman Central Committee of Fellows 1965-67; President 1967-71
Council on Graduate Studies in Religion, Chairman 1967-69
Council of Societies for the Study of Religion, Chairman 1969-75, 1985-

Association of Theological Schools in the United States and Canada, Secretary 1980-82
Chair, ATS/ATLA Joint Commission on Library Resources, 1986-
Chair, Accreditation Visiting Team, Union Theological Seminary (New York), 1987
Accreditation Visiting Team, Catholic University of America, 1985
Joint Catholic/Protestant Theological Commission on Apostolicity and Catholicity, 1964-66
Delegate to Fourth World Conference on Faith and Order, and Plenary Speaker, Montreal 1963
Theological Commission on Christ and the Church (Faith and Order Commission of the World Council of Churches), Secretary, North American Section 1954-63
James Sprunt Lecturer, Union Theological Seminary (Richmond, VA) 1958
Graduate Theological Union Faculty Lecturer, 1982

Ordained, United Methodist Church, 1947
Pastor, Myrtle Beach Methodist Church, Milford, CT 1945-47
Pastor, Cheshire CT Methodist Church 1953-56

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CONSULTING AND ADVISING (partial list)

Review Panelist, philosophy and religion: Fulbright Commission 3 years, National Endowment for the Humanities 4 years
NEH National Board of Consultants, 1977-82
Editorial Board, *A Library of Protestant Thought* 1957-70
Chairman, Advisory Council, Princeton University Department of Religion, 1969-72
Special Consultant, *Bibel und Religion. Langenscheidts Enzyklopädisches Wörterbuch: Teil II, Deutsch-Englisch* (Berlin and Munich, 1974)

PRINCIPAL PUBLICATIONS

Books:

Protestant Thought in the Nineteenth Century, Volume I: 1799-1870. Yale University Press, 1972. 325 pp. Awarded the 1970 Decennial Bross Foundation Prize. pb. ed., 1988

Protestant Thought in the Nineteenth Century, Volume II: 1870-1914. Yale University Press, 1985. 315 pp. American Academy of Religion Prize 1987. pb. ed. 1988

Protestant Christianity, Interpreted Through Its Development Co-author with John Dillenberger. Scribners, 1954. 254 pp. Spanish trans., 1958. Korean trans., n.d.

Second, revised and enlarged edition. Macmillan, 1988. 368 pp.

Religion in the Undergraduate Curriculum: An Analysis and Interpretation. Association of American Colleges, 1972. 129 pp.

Graduate Education in Religion: A Critical Appraisal. The Report of the American Council of Learned Societies Study. (copyright, Council on the Study of Religion) University of Montana Press, 1971. 279 pp.

God and Incarnation in Mid-19th Century German Theology: Thomasius, Dorner, and Biedermann. Editor and Translator (Library of Protestant Thought) Oxford University Press, 1965. 391 pp.

The Reality of the Church. Scribners, 1958. 254 pp.

In This Name: The Doctrine of the Trinity in Contemporary Theology. Scribners, 1952. 313 pp. (British ed., *The Trinity in Contemporary Theology*, SCM Press, 1953.)

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Selected Articles and Chapters:

"Theology in University and Church: Is Synergism Possible?" in *Philosophy and Theology* (forthcoming, 1988).

"The Theological Library: Servant or Partner?" *Proceedings of the Forty-first Annual Conference of the American Theological Library Association*, 1987, pp. 156-69.

"Samuel Taylor Coleridge," in *Nineteenth Century Religious Thought in the West, Volume II* (Cambridge University Press, 1985), pp. 1-28.

"The Finality (?) of the Christian Religion as a Problem for Late 19th Century Theology," Papers of the Nineteenth Century Theology Working Group (Berkeley, 1983).

"The Problem of a History of 19th Century Theology," *Journal of Religion*, Vol. 52, No. 1 (Jan. 1972), pp. 1-21.

"Identity Crisis in the Study of Religion? A First Report From the ACLS Study," *Journal of the American Academy of Religion*, Vol. 39, No. 1 (March 1971), pp. 3-18.

"God, Faith and the Theological Object--An Historical Dialectic," *Harvard Theological Review*, Vol. 59, No. 3 (July 1966), pp. 213-26.

"Reflections on the Problem of Speaking of God," in *The Secular City Debate*, ed. D. Callahan (Macmillan 1966), pp. 156-67.

"On Theological Typology," *Theology Today*, Vol. 22 (July 1965), pp. 176-93.

"Theology," in *Religion*, ed. Paul Ramsey (Prentice-Hall 1965; The Princeton Humanities Series), pp. 219-84.

"Catholicity," *The Ecumenical Review*, Vol. 16 (October 1963), pp. 33-42.

Other essays and reviews in:

Oekumenische Rundschau, Foi et Vie, Journal of the American Academy of Religion, Theology Today, The Christian Century, The Philosophical Review, Journal of Religious Thought, Journal of Religion, Christendom, Encyclopedia Britannica, New Schaff-Herzog Encyclopedia of Religious Knowledge, National Encyclopedia, Encyclopedia Americana, Handbook of Christian Theology, Twelve Makers of Modern Protestant Thought, Religious Education, Theological Education, Drew Gateway, Pacific Theological Review, Theological Education, Zygon, Bulletin of the Council of Societies for the Study of Religion, Religious Studies Review, et al.

Other:

Various consultations with U.S. universities, colleges and theological schools, and lectures in the U.S., Great Britain, Germany, and Switzerland.